A FAYTH-full admonition

made by Iohñ Knox, vnto the profeſ-ſours of Gods truthe in England, wher by thou mayeſt learne howe God wyll haue his Churche exerciſed with troubles, and how he defen-deth it in the ſame.

Eſaie. ix.
After all this ſhall not the Lordes wrath ceaſſe, but yet ſhall hys hande be ſtretched out ſtyll.

Ibidem.
Take hede that the Lorde roote thee not out bothe heade and tayle in one daye.

THE EPISTLE OF ABA-

nyshed manne out of Leycester Shire sometyme one of the Preachers of Goddes worde there, to the Christen reader wysheth health, delyueraunce, and felicitie.

THere hath bene no tyme syth the fyrst fashionynge of man whiche hath not had her manyfold myseries and great troubles by which God chaistened and punished all men for their euel lyse and vnthanckfulnes to hym, continually refusyng his callyng and warnyng, wherof the ryghteous and iuste had their partes, althoughe it was for their cõmoditie & profit, (but to the vtter destruccion of the wycked and vngodly) for iudgement begynneth at the faythful, which are called the housholde of God in the Scripture, and the punyshment wherby God chastenerh them cõmeth alwayes to them for the best, either to the bringyng of pacience, or the acknowlegyng of their synnes, or for the auoi-

1. Petri. 4.

dynge

dyng of the eternall condempnatiõ: And their faſhion is, when they perceaue the hãde of the Lorde to be vpon them, or vpon others, by any maner of trouble, as pouertie, ſyckenes, baniſhment, fallynge awaye of faithful frendes, encreaſyng of foes, or any other lyke trouble. Immediatly they turne to God, are hertely ſorye for their ſynnes and vnthankfulnes, confeſſeth them ſelues giltie, & calleth earneſtly for mercye, whiche God for, and in Jeſus Chriſt graũteth vnto thẽ, of his great goodnes according to his promiſe. So as in ỹ myddeſt of their troubles he hath vſed al wayes to comforte them, yea, helpe and deliuer them, as it appeareth by Noe, Abrahã, Loth, and the patriarkes, Dauid and Ezechia kynges: Helye, Hieremy, and Daniel, prophetes, Suſanna, a woman. Peter, Paule, and the reſte of the Apoſtles together with al good perſones, in all tymes and ages, who in their great troubles, chaunges of eſtates and kyngdomes, and deſtruccion of their cõmõ wealthes, after they had turned to God. From whence thoſe plagues came, foũd reliefe, helpe, cõ

forte and deliueraunce in these and the lyke miserable necessities. Thys was the onely remedye and defence for all good men: thyther hath bene their chef refuge, there fastened they their hope, and rested not cõtinually callyng vpon hym, vntyl they obteyned their requestes: or els ꝑ whiche made moste for Goddes glorie and their commoditie and profyt, but cõtrarie wyse it is wyth the peruers & vngodly. For so sone as they are plaged or punyshed they grudge agaīst God, they hate hym, and speake dispitefully against hym, they ascribe theyr plagues to euel luck or to misfortune, they are nothyng moued by them to acknowledge their great sinnes, therfore they call not vpon him, but eyther they do runne in dispaire or in contempt of God, and therfore it can not be thought ꝑ their punyshmentes are tokens of the rest & quietnes that they maye haue after thys lyfe, but rather to be the begynnyng of their tormentes whiche they shall thē suffre. The examples wherof are lykewyse set out to vs in ꝑ holy Scriptures, as of Cain, of the Iewes as wel before the cõmyng of Christe as

Genes. 4

after

after his ascention, of wycked Jesabel, of Judas the traitor, and of the thefe whiche was hanged vpon the left syde of our Lorde Jesus Christe, with diuers & many mo who in all their troubles, either grudged againste God, forsoke hym, or spake wordes of despite against hym, and his prophetes, or els fell into dispaire, or in contempt of hym, any of which are causes of goddes further displeasure, and of sendyng of his greater plages to haist their destruccion, yet the order of the punyshmētes of God (wherin he declareth his merciful nature) is to be obserued of vs, which is, he plageth not cōmōly al offenders with one maner plages & in one tyme, although they be all alyke gyltie, but he stryketh some sorer thē others, & begynneth in some one coūtre, or citie that ꝑ residue might be moued by the example of their punishmentes and haue tyme, & place to turne to hym, who seketh not the death of a synner but hys amendement and lyfe, as it appeareth by the storye of Achab after his wyfe Jesabel had caused Naboth to be put to death: how beit where he threatneth

Ezechie.18.

3.Reg.21.

Ezechie.14. to punyshe the earth wyth some one plague, as honger, noisome beastes, the swoorde, or pestilence, he threateneth all. iiij. at once vpon Jerusalem which bear the name of his people, but were disobediēt vnto hym, whiche may worthely make vs feare the more because we (the people of Englād) are in the lyke case: amonge whom he hath sent alreadye the deuourynge swerde, and a greate sort of slowe bellyed hote and cruel beastes to destroye. But let vs follow the exāples of all good men: in doinge as the Lorde our God commaundeth vs yet in these our plages whyche is, to turne to hym wyth all oure hartes, and call vpon hym, it is he onelye that maye, can and wyll delyuer vs: let ꝑ vaine truste of mās helpe be forgotten, leaue of to seke swete water in filthy puddels, what comfort can the sycke mā haue of one that is moche sycker then hym selfe: and loketh for nothynge els but for death, let the noble men of England leaue inconstancie, luste, and couetousnes and turne to God a rygh̄t, and let the people do the same, lyke as there is no man that seleth not,

Psal.50.

or feareth not, some great plague to come vpō him because of his synne, euen so let euery mā repent, turne to God & cal for helpe betyme, for there hath bene no tyme sence the ascencion of our Lord Jesus Christ wherin there hath ben greater plages, then ther is now in oure tyme, for besyde bloody warre, sodē death, great vntruth, opē periurie, diuision, straūge cōsumyng fyres, chaūge of great estates, & cōmon wealthes, ouerflowyng of great cities & lādes by water, honger, & pouertie without petie, so as it should appeare þ God causeth the very elementes to fyght agaynst the worlde: which somtyme he caused to defend his people, he hath suffred also þ trueth of his word & the true maner of worshipping of him accordig to the scriptures, to be cleane takē away as it was by Christ threamed to the Jewes in þ gospel of S. Math. & in token of his further indignatiō: the honger and thirst after hym and his kyngdome is takē from the most parte of þ whole realme, that it may be altogether voide of that good blessyng which Jesus Christ our Lorde

Exodi. 14.

Mathei. 21.

spea-

speaketh of in ꝑ gospel of S. Math. sayeng: Blessed are they which honger & thrust after ryghteousnes &c. He suffreth for thy vnthankfulnes (O Englande) false teachers to be a burthen vnto thee, whiche yf thou doest receaue & allowe their doctrine be thou wel assured his great wrath cōmeth shortly after to thy distructiō this is the accustomed order of God when he is mynded to destroy. First he sendeth lyeng spirites in the mouthes of their prestes or prophetes which delyted in lyes: then suffred he them to be disceaued by the same, to their destruccion as he dyd wyth Achab. Be warned yet, by this and other suche good and true bokes, gentel reader so shal thou be sure to be kept in sauegarde in ꝑ tyme of the plague to come, wherein ꝑ shalt also fynde moche cōforte. It wil moue ꝑ to styck fast to ꝑ trueth of gods word, & to flee frō the wicked ydolatrie of the abhominable masse which doth no more saue thee frō hurte then dyd the painting of deuelysh Jesabel saue her frō death when she was head long hurled out at a wyndow, at the cōmaundement of Jehu.

4. Reg. 9.

Grace mercy and peace frō God the Father of oure Lorde Jesus Christ/with the perpetual cōforte of the holy Ghost, be with you for euer and euer. So be it.

HAuynge no lesse desyre to comforte suche as now be in trouble within the realme of Englande, (and specially you for many causes moste deare to me) then hath the natural father to ease the grief & payne of his deareſt childe, I haue considered with my selfe, what argument or parcel of Goddes Scriptures, was moste conuenient and mete to be entreated for your consolation in these moste darck and doloꝛous dayes. And so, as for the same purpose I was turnyng my boke, I chaunsed to se a note in the Margine written thus in Latyn: *Videat Anglia*. Let Englande beware. Which note whē I had considered, I founde that the matter written in my boke in Latin was this:

A Sel-

A note made vpō the ſendyng of Chriſtes diſciples to the Sea, the miraculous fedinge of the people.

Seldome it is that God worketh any notable worke to the comforte of his Churche, but that trouble, feare, and laboure commeth vpō ſuche as God hath vſed for his ſeruauntes & workemen. And alſo tribulatiō moſt cōmonlye foloweth that Churche where Chriſte Jeſus is moſte truely preached.

This note was made vpon a place of Scripture written in the fourtenth Chapter of S. Mathewes goſpel. Which place declareth: that after Chriſt Jeſus had vſed the Apoſtles as miniſters and ſeruauntes, to fede (as it had ben by their handes) fyue thouſand men beſide women & childrē, with fiue Barley looues and two fiſſhes. He ſent them to the ſea, cōmaunding them to paſſe ouer before him to the other ſyde. Whiche thing as they attempted to obey, and for the ſame purpoſe did trauail and rowe forth in the Sea, the night approched, the wynde was contrarie, the vehement and raging ſtorme aroſe, & was like to ouerthrowe their poore Bote and them. When I had conſidered (as dolour and my ſimplicitie would ſuffre) the circumſtā-

what chaūſed to Chriſtes diſciples after the feeding of the people in the deſert.

ces

tes of the text. I began to reken and aske accompt of my selfe (and as god knoweth, not without sorowe & sobbes) whether at any tyme I had ben so playne by my tunge, as God had opened his holy wil and wisedome in þ matter vnto me, as myne owne penne and note dyd beare witnesse to my cõscience. And shortly it came to my minde that the same place of Scripture I had entreated in youre presences, what tyme God gaue opportunitie & space, that you should heare, & Goddes messenger should speake the wordes of eternal lyfe. Wherfore I thought nothing more expedient, then shortly to cal to mind againe suche thinges as thẽ I trust were touched. Albeit peraduenture neither of me so plainly vttered, neither of you so plainly perceaued, as these moste dolorouse daies declare the same to vs.

It shal not be necessary to entreat the texte worde by worde, but of the hole summe to gather certaine notes & obseruations (which shal not farre disagre frõ the estate of these daies) it shalbe sufficient.

And first it is to be obserued, that

The fyrſt note.

after this great miracle that Chriſt had wrought, he neither would retaine with him ſelfe the multitude of people whome he had fedde, neither yet his diſciples. But the one he ſent awaye euery man to returne to his place of accuſtomed reſidence: & the other he ſent to the daunger of the Seas, not as he that was ignoraũt what ſhould chaunce vnto them, but knowinge and forſeing the tempeſt, yea and appointinge the ſame ſo to trouble them.

Ioan. vi. Math. 14.

Chriſt ſuffereth not his ſhepe & paſtoures to be diſparſed & troubled but for cauſes reaſonable.

It is not to be iudged that the onely and true paſtoure would remoue and ſende away from him the wandering and weake ſhepe, nether yet that the only prouid ẽ gouernour and guide woulde ſet out his rude warriours to ſo great a ieopardye without ſufficient and moſte iuſte cauſe.

Why Chriſt remoued and ſent awaye frõ him the people, the Euangeliſt S. Johñ declareth, ſaying: when Ieſus knewe that they were come and to take hym vp, that they myght make hym kyng, he paſſed ſecretly (or alone) to the mountaine Wherof it is playne, what chiefly

Iohn. vi.

mo-

moued Christ to sende away the people from him: because that by him they sought a carnal and worldly libertie, regarding nothing his heauenlye doctrine of the kingdome of god his father, which before he had taught and declared vnto thē plainly, shewing them, that suche as shuld folowe him must suffre for his names sake persecution, must be hated of al men, must deny them selues, must be sent forth as shepe amonge wolues. But no parte of this doctrine pleased them, or could entre into their hertes, but their hole minde was vpon their bellies, for suffising wherof they deuised and imagined, that they wolde appoint and chose Christe Jesus to be their worldlye Kinge. For he had power to multiplie bread at his pleasure. Whiche vaine opinion and imagination perceaued by Christ Jesus, he withdrew him selfe from their company, to auoide al suche suspicion. And to let theym vnderstand that no suche honoures dyd agre with his vocacion, who came to serue, and not to be serued. And when this same people sought him againe, hy sharply rebu-

why Christ sent away the people from him.

Math. 10

Ioh. 6.

Math. 20.

Ioh. 6. fed them because they sought him more to haue their bellies fed with corruptible meat, then to haue their soules nourished with ỹ liuely bread that came downe from heauen. And thus in ỹ people ther was iuste causes why Christ should withdraw himselfe from them for a tyme.

Why the disciples should suffre that great daũger, feare & anguishe. S. Marke in his Gospel plainly sheweth, saying: that theyr hertes wer blynded, and therfore dyd nether remember nor consyder the myracle of the loaues. That is, albeit with their handes they had touched that bread, by which so great a multitude was fed. And albeit also they had gathered vp twelfe baskets full of that which remained of a few loaues, which before the miracle a boye was able to haue borne, yet dyd they not rightly consider the infinite power of Christ Jesus by this his wõderful miracle. And therfore of necessitie it was, that in their owne bodies they should suffre trouble for their better instruccion.

Marke. 6.

The disciples dyd not rightly consyder Christes worke.

Nota.

When I depely consider (dearly beloued in our Sauiour Christ) how aboun-

aboundauntly and how miraculouſ=
lye the poore & ſmale flocke of Chriſte
Jeſus was fedde within the realme
of Englande vnder that electe & cho=
ſen veſſel of God to glorye & honour
Edward the ſixte: and nowe againe
beholde not only the diſperſion and
ſcattering abrode, but alſo the appe=
ringe deſtruccion of the ſame, vnder
theſe curſed, cruel and abhominable
Idolatrers, me thinke I ſe the ſame
cauſes to haue moued God, not on=
ly to withdrawe his preſence frō the
multitude, but alſo to haue ſent his
welbeloued ſeruaūtes to the trauels
of the Seas, wherin they are ſore
toſſed and turmoylled, and appea=
rantly moſte lyke to periſhe.

What were the affeccions of the
greateſt multitude that folowed the
Goſpel in this former reſte & abun=
daunce, is eaſy to be iudged, yf the
lyfe and conuerſation of euery man
ſhould haue bene throughlye exami=
ned. For who lyued (in that reſt) as Nota.
that he had refuſed him ſelfe? Who
lyued in that reſte, as that he hadde
ben crucified with Chriſt? Who ly=
ued in that reſte, as that he had cer=
tainly loked for trouble to come vpō

him: Yea who lyued not rather in delicacye and ioye, sekyng the worlde and pleasures therof, caryng for the fleshe & carnal appetites, as thoughe death and synne had cleane ben deuoured: And what was this els, then to make of Christe an earthlye Kynge: The worde that we professed dayly cryed in our eares: that our kingdom, our ioye, our reste and felicitie, neither was, is, nor should be in the earth, neither in any transitory thinge therof, but in heauen, in to whiche we muste entre by many tribulations. But (Alas) we sleped in suche securitie, that the sounde of this trompet coulde of manye neuer be parfytly vnderstanded, but alwayes we perswaded our selues of a certain trāquillitie, as though the troubles wherof mencion is made with in the Scriptures of God appertained nothing at al to this age, but vnto suche, as of longe tyme are passed before vs. And therfore was our heauenly father compelled to withdrawe from vs the presence of his verite (whose voice in those dayes we could not beleue) to ẏ ende that more

Iohn, 18:

Actū, 14.

more earnestly we may thrist for the same, and with more obedience imbrace and receaue it, yf euer it shal please his infinite goodnes in suche abundaunce to restore the same agayne.

I meane nothinge of those þ followed Christ onely for their bellies, for suche perceiuing þ they could not optaine their hertes desire of Christ, haue grudged & left hym in bodye & herte, whiche thinge their blasphemouse voices spokē against his eternall veritie dothe witnesse and declare. For suche (brother) be ye not moued, for in the tyme of their profession they were not of vs, but were very dissemblers and hypocrites. And therfore God iustly permitteth that they blaspheme the truthe, whiche they neuer loued. I meane not that euer suche dissembl inge hypocrites shal imbrace the veritie, but I meane of suche as by infirmitie of the flesh and by natural blyndnesse (which in this lyfe is neuer al together expelled) then coulde not geue the very obedience, which Goddes worde required, neither nowe by

Hypocrites are made manifest in the daye of trouble.

i. Iohn. 2.

weaknes of faith dare openly & bold ly confesse that, which their hertes knowe to be moste true, and yet lamenteth and mourneth both for the imperfection by passed and present. From suche shal not the amiable presence of Christe Jesus for euer be withdrawen. But yet agayn shal the eyes of their sore troubled hertes be holde and se that light of Christes Gospel, wherin they moste delyte.

Nota,

The Ministers who were the distributours of this bread (the true worde of God) wherwith the multitude within Englande was fedde, lacked not their offences, which also moued God to sende vs to the sea. And because the offences of no man are so manifest vnto me as are myne owne, only of my selfe I wyl be thaccusoure.

It is not vnknowen vnto many, that I (the moste wretched) was one of that nombre, whom God appointed to receaue that bread (as it was broken by Christ Jesus) to distribute and geue the same to suche as he had called to this banket, in that parte of his table where he appointed me to serue. It is not in my knowlege nor

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iudgement to define nor determine what porcion or quantitie euery mā receaued of this breade, neither yet howe that whiche they receaued agreed with their stomackes. But of this I am assured, that the benedicciō of Christ Jesus so multiplied the porcion that I receyued of his handes, that duryng that banket (this I writte to the prayse of his name, and to the accusacion of myne owne vnthankfulnes) the bread neuer failed, when the hongry soule craued or cryed for foode, and at the ende of the banket, myne owne conscience beareth wytnesse, that my handes gathered vp the crummes that were lefte in suche abundaunce, that my basket was ful amonge the reste.

To be playne, myne owne conscience beareth recorde to my selfe, how smale was my learning, and howe weake I was of iudgement, when Christ Jesus called me to be his steward, and howe mightely daye by daye, and tyme by time he multiplied his graces with me, if I should concele, I were moste wicked and vnthankful.

To deny or conceil the gyftes of God which we haue receyued, is vnthanckfulnes.

But alasse, howe blynded was my

my herte, and howe litle I dyd consyder the dignitie of that office, and the power of God that thē multiplied and blessed the bread whiche the people receaued of my handes, this daye myne owne cōscience beareth witnesse to my selfe. God I take to recorde in my cōscience, that I delyuered the same bread that I receaued of Christes handes, & that I mixed no poison with the same, that is: I teached Christes Gospel without any mixture of mēnes dreames, deuises, or phantasies. But Alasse I dyd it nat with suche feruencie, with suche indifferency, & with suche diligence, as this day I know my dutye was to haue done.

Some complained in those dayes, that ꝑ preachers were vndiscrete persones (yea and some called them raylers and worse) because they spake against the manifest iniquitie of men, and especially of those that thē were placed in authoritie aswel in the courte, as in other offices vniuersally throughout the realme both in cities, townes and villages. And amonge other paraduenture my rude plainnesse displeased some, who did

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complaine, that rasshly I dyd speake of mennes fautes, so that al men myght knowe and perceaue of whō I ment. But alasse, this daye my cō-sciēce accuseth me, that I spake not so plainly as my dutie was to haue done. For I ought to haue said to the wicked man expressedlye by his name: Thou shalt dye the death.

For I synde Jeremye the prophete to haue done to Pashur the hygh Priest, and to Zedechias the Kinge. And not only him, but also Helias, Eliseus, Micheas, Amos, Daniel, Christe Jesus him selfe, & after him his Apostles expressedly to haue named the bloude thirsty tyrantes, abhominable Idolatrers, and dissemblynge ypocrites of their dayes. Yf that we the preachers within the realme of Englande were appointed by God to be the salt of the earth (as his other messengers were before vs.) Alas, why helde we backe the salt, where manifest corrupcion dyd appere? (I accuse none but my selfe) The blynd loue that I dyd beare to this my wicked carcase, was þ chefe cause that I was not feruent & faithful enoughe in that behalfe. For I had

Ezech. 3. 33
Iere. 20. 34.
3. Reg. 18. 21 22.
4. Reg. 3.
Amos. 7.
Dani. 5.
Math. 23.
Actū. 13.

The preachers are named the salt of the earth.

The confession of the Author.

had no wil to prouoke the hatred of al men against me. And therfore so touched I the vices of mē in the presence of the greatest, that they might se themselues to be offenders (I dare not saye that I was the greatest flatterer) but yet neuertheles I wold not be sene to proclaime manifest warre against the manifest wicked. Wherof vnfainedly I aske my God mercye.

Preachers ought to feed Christes flocke.

As I was not so feruent in rebuking manifest iniquitie as it became me to haue ben, so was I not so indifferent a feeder as is required of Christes stewarde. For in preaching Christes Gospel albeit myne Eye (as knoweth God) was not muche vpon worldly promocion, yet the loue of frendes and carnal affeccio of some men with whom I was most familiar, allured me to make more residence in one place then in another, hauing more respect to the pleasure of a fewe, thē to the necessitie of many. That daye I thought I had not synned, yf I had not bene idle, but this daye I knowe it was my dutie to haue had consideracion how lōge I had remained in one place, & how many

many hongry ſoules were in other places, to whome alaſſe, none toke payne to breake and diſtribute the breade of lyfe.

Moreoutr, remaining in one place I was not ſo diligent as myn office required, but ſometyme by counſel of carnal frendes I ſpared the bodye: ſometyme I ſpent in worldlye buſyneſſe of particuler frendes, and ſomtyme in takyng recreacion & paſtyme by exerciſe of the body.

And albeit men may iudge theſe to be light and ſmale offences, yet I knowlege and cõfeſſe, that onles pardon ſhould to me be graũted in Chriſtes bloude, that euerye one of theſe thre offences aforenamed, that is to saye: the lacke of feruencye in repro-uing ſynne, the lacke of indifferency in fedyng thoſe that were hongrye, and the lacke of diligence in the execucion of myn office deſerued damnacion.

The lacke of feruency of reprouyng, of indifferencie, in feeding, and diligence in executynge are great ſinnes

And beſyde theſe I was aſſaulted, yea infected and corrupted with more groſſe ſinnes. That is, my wicked nature deſyred the fauours, the eſtimacion and prayſe of mẽ, againſt whiche albeit that ſomtime the ſpirite

rite of God dyd moue me to fyght, & earneſtly dyd ſtirre me (God knoweth I lye not) to ſobbe and lamēt for thoſe imperfecciōs, yet neuer ceaſſed they to trouble me, when any occaſion was offered. And ſo priuely and craftely dyd they entre into my breſt, that I could not perceaue my ſelfe to be wounded, tyl vainglorie had almoſte gotten the vpperhande.

Spirituall temptacions are not ſone eſpied.

The prayer of the Author.

O Lorde be merciful to my great offence, and deale not with me accordyng to my great iniquitie, but accordinge to the multitude of thy mercyes, remoue from me the burthen of my ſynne: for of purpoſe & mynde to haue auoyded the vayne diſpleaſure of man: I ſpared lytle to offende thy Godly maieſtie.

Thinke not beloued of the Lorde, that thus I accuſe my ſelfe without iuſte cauſe, as though in ſo doynge I myght appere more holy, or that yet I do it of purpoſe and intent by occaſion therof to accuſe other of my brethren the true preachers of Chriſt of lyke or of greater offences. Nay, God is iudge to my conſcience, that I do it euen from an vnfayned and ſore

sore troubled herte, as I that knowe my selfe greuously to haue offended the maiestie of my God, duryng the tyme that Christes Gospel had free passage in Englande. And this I do to let you vnderstande, that the taking awaye of the heauenly breade, and this greate tempest that nowe bloweth against the poore disciples of Christ within the realme of Englande (as touching our parte) commeth from the great mercye of oure heauenly father, to prouoke vs to vnfained repentaunce, for that, that neither preacher nor professoure dyd rightly consider the tyme of our merciful visitaciō. But altogether so we spent the tyme, as thoughe Goddes worde had bene preached rather to satisfie our fantasies, thē to reforme our euel maners: which thing yf we earnestlye repente, then shal Jesus Christ appeare to oure cōforte be the storme neuer so great. Haste O Lord for thy names sake.

The troubles of these dayes commeth to the profyt of Goddes electe.

The seconde thyng, that I synd to be noted, is the vehemencye of the feare, whiche the disciples endured in that great daunger, beyng of longer continuaūce then euer they had

The seconde note.

The greate feare off the disciples.

at any tyme before.

Math.8. The disciples also before this tyme were. troubled in the sea.

In saint Mathewes Gospel it appereth: that an other tyme there arose a great stormy tempest, and sore tossed the bote, wherin Christes disciples were labouring: but that was vpon the daye lyght, and then they had Christe with them in the bote, whome they awaked, and cryed for helpe vnto him (for at that tyme he slept in the bote) and so were shortly delyuered from their sodain feare.

Nota.

But nowe were they in the middest of the raging sea, and it was nyght, and Christ their comfortour absent from them, and cōmeth not to them neither in the fyrst, secōde, nor third watche, What feare trowe you were they in then? And what thoughtes arose vp out of their so troubled hertes, duringe that storme? Suche as this daye be in lyke daunger within the realme of Englande, dothe by this storme better vnderstande, then my penne can expresse. But of one thynge I am wel assured, that Christes presence wold in that great perplexitie haue ben to them more comfortable then euer it was before, and that paciently they would haue suffe-

red

red their incredulitie to haue ben re buked, so that they might haue escaped the present death.

But profitable it shalbe, and somwhat to our comforte to consyder euery parcel of their daunger. And first ye shal vnderstande, that when the disciples passed to the sea to obey Christes cõmaundemẽt, it was faire wether and no suche tempest sene. But sodenly the storme arose with a contrarious flawe of wynde, when they were in ỹ middest of their iourney. For if the tempest had bene as great in the beginninge of their entraũce to ỹ sea, as it was after when they were about the middest of their iourney, neither wolde they haue auentured suche a great daunger, neither yet had it ben in their power to haue attayned to the middest of the Sea. And so it may be euydently gathered, that the sea was calme when they entred into their iourney

what tyme the tempeste dyd arryse.

The seawas calme when the dilciples toke their bote.

Secondly, it is to be marked, by what meanes and instrumẽtes was this great storme moued. Was the plunging of their oores and force of their smale bote suche as myght stirre the waues of that great sea? No

doutlesse. But the holy ghost declareth that the Seas were moued by a vehement and cõtrary wynde, whiche blewe against their bote in the tyme of darkenesse. But seyng the wynde is neither the commaunder nor mouer of it selfe, some other cause is to be inquired, which hereafter we shal touche.

What moued the sea.

And last, it is to be noted and cõsidered what the disciples dyd in all this vehement tempest. Truely they turned not back to be dryuen on forlande or shore by the vehemency of that contrary wynde, for so it might be thought, that they could not haue escaped shipwracke and death. But they continuallye laboured in rowyng against the wynde, abyding the ceassing of that horrible tempeste.

The tossed bote is a figure of christes churech.

Consider and marke beloued in the Lord, what we rede here to haue chaunsed to Christes disciples, and to their poore bote. And you shal wel perceaue, that the same thynge hath chaunsed, dothe and shal chaunse to the true churche and congregacion of Christe (whiche is nothing els in this miserable lyfe but a poore bote) trauelyng in the Seas of this vnsta

ble

ble and troublesome worlde, towarde the heauenly porte and hauen of eternal felicitie. Which Christ Jesus to his electe hath appointed.

This myght I proue by the posterite of Jacob in Egipte, by the Israelites in their captiuitie, & by the churche duryng the tyme that Christ him selfe dyd preache (and somtyme after his Resurreccion and Ascension) againste whome the vehement storme dyd not rage immediatly after they entred into the bote of their trauail and tribulacion. For the blouDy sentence of Pharao was not pronounced against the seede of Jacob, what tyme he firste dyd entre into Egipte. Neither was the cruel coũsel and deuelish deuise of proude Haman inuented by and by after Israel and Juda were translated from their possessions, Neither yet in the tyme of Christ Jesus beyng conuersant with his Apostles in the flesshe, was there vsed any suche tyranny against the saintes of God, as shortly after folowed in the persecucion of S. Steuen and other disciples. But al these in the beginning of their trauail with a contrary wynde had al-

Exod. i.

Esdr. 3.

Act. 7. & deinl.

waye some calme, that is, albeit they had some trouble, yet had they not extreme persecution.

Euen so moste dearly beloued is happened nowe to the afflicted churche of God within the realme of Englande. At al tymes the true word of God suffred contradiccion and repugnaũcie. And so the wynde blewe against vs euen from the beginning of the late vpspryng of the Gospel in England, but yet it could not stoppe our course tyl nowe of late dayes, that the ragynge wynde bloweth without briddel vpon the vnstable Seas, in the myddest wherof we are in this houre of darckenesse.

The malice of the deuel compared to the wynde.

To wryt my minde plainly vnto you beloued brethren. This wynde that alwayes hath blowen againste the Churche of God, is the malice & hatred of the deuel which rightly in this case is compared to the wynde.

1. Simile.

For as the wynde is inuisible & yet ỹ poore disciples fele that it troubleth and letteth their bote: so is the pestilent enuy of the deuel worckynge alwayes in the hartes of the reprobate, so subtile and craftye that it can not be espied by goddes electe, nor

nor by his messengers til firste they fele the blastes therof to blowe their bote backward. And as the vehemēt wynde causeth the waues of the sea to rage, and yet the dead water neither knoweth what it dothe, neither yet can it ceasse nor refrayne: so that both it is troubled by the wynd, and also it selfe doth trouble Christes disciples and their poore bote: So by the enuie and malice of the deuel, ar wicked and cruel aswel subiectes as princes (whose hertes are lyke the raginge Sea) compelled to persecute & trouble the true churche of Christe, and yet so blynded are they, and so thral vnder the bōdage of the deuel, that neither can they see their many fest iniquitie, neither yet can they cease to runne to their owne destruccion. And hereof England hast thou manifest experience. For in the tyme of Kynge Henry the eyght, howe the Wolfe that wycked Wyncheſter and other by the vehemēt wynde of syxe bloudye articles (by the deuell deuised) intended to haue ouerthrowen the poore bote and Christes disciples, is to euidētly knowē alredy. But then had we Christ Jesus with

The sea cā not be quiet whā the wynde bloweth outragiously.

The wynde that blewe in Kynge Henry the eyght dayes

vs sleping in the bote, who dyd not despise the faythful cryyng of suche as then were in trouble: but by hys myghty power, gracious goodnes, & inuincible force of his holy worde, he compelled those wicked wyndes to cease, & the ragyng of those Seas to be stilled and calmed. So that all the herres of Goddes electe within the realme of Englande dyd wonder at that soddeyn chaunge, while that vnder a lambe the fearful edge of that deuouring swoorde was take from the neckes of the faythful. And the tyranny of those rauenynge and bloude thrystye wolues (I meane of wyly Wynchester and of some other his brethre the sonnes of the dyuel) was repressed for a tyme. But yet ceassed not the deuell to blowe hys wynde, but by his wicked instrumētes founde the meanes, how against nature the one broder should assent to the death of the other, but þ could not hynder the course of the trauelyng bote, but forth she goeth in despyte of the deuel, who thē more cruelly raged, perceyuyng his owne honour and seruice, that is, his detestable Masse to be disclosed & opened before

A quiet calme was vnder Kynge Edward the sext.

The first secrete pestilente wynde that bleuwe in the tyme of good Kynge Edwarde the sext.

before the people to be dampnable Idolatrye, and assured damnation to suche as put their trust in it. And therfore began he more craftelye to worke, and fynding the same instrumentes apt enough, whose labours he had vsed before, he blewe suche mortal hatred betwene two, whiche appeared to haue bene the chefe pillers vnder the kinge. For that wretched (Alas) and miserable Northumberlande could not be satisfied, tyl such tyme as simple Somerset most vniustlye was bereft of his lyfe.

The Deuel raged when the .Masse mischef was disclosed.

What the deuel and his membres, the pestilent Papistes ment by his awaye takinge, God compelled my tounge to speake in mo places then one. And specially before you, and in the newe Castle, as syr Robert Bradlinge dyd not forget of long tyme after. God graunt that he maye vnderstande al other maters spoken before him thē and at other tymes, as rightly as he dyd that myn interpretaciō of the vyneyarde, whose hedges, ditches, toures & wynepresse God destroyed, because it would bring forth no good frute. And that he maye remember, that what euer was spoken

Esa. 5.

by my mouth that daye, is now com-
plete and come to passe, except that
the final destruccion and vengeance
of God is not yet fallen vpon the
greatest offendoures, as assuredlye
shortly it shal, vnlesse that he & suche
other of his sorte that then were ene
mies to Goddes truth wyl spedelye
repent and that earnestly their stub-
burne disobedience. God compelled
my tounge (I say) openly to declare,
that the deuel and his ministers in-
tended only the subuercion of God-
des true religion, by that mortal ha-
tred amonge those which oughte to
haue bene moste assuredly knyt toge
ther by christian charitie, and by be-
nefites receyued. And especially that
the wycked and enuious Papistes
by that vngodlye breache of charitie
diligently minded the ouerthrowe of
hym, that to hys owne destruccion
procured the death of his innocent
frende. Thus I saye I was compel
led of conscience oftener thē once to
affirme: that suche as saw & inuēted
the meane how the one should be ta-
ken awaye, sawe and shoulde fynde
the meanes also to take awaye the
other, and that al that trouble was
deuised by the deuil and his instru-

Marcke well.

This was affirmed both before the Kynge and also before Northumberland after more than once.

mentes to stoppe and let Christes di sciples & their poore bote. But that was not able, because she was not yet come to the myddest of the Sea.

Translubstantiation (the bynde that the deuel hatched by Pope Nicolas, and sythe that tyme fostered & nurryshed by al his childrē, Prestes, Freres, Monkes, and other his con iured and sworne souldiers, and in this laste dayes chiefly by Stephen Gardiner and his blacke broode in England.) Translubstanciation (I saye) was not then clearly confuted and myghtely ouerthrowē. And ther fore God put wysedome in the toun ges of his ministers & messengers to vter that vayne vanitie. And specially gaue such strength to the pēne of that reuerend father in God, Thomas Cranmer Archebyshop of Cāterbury to cut the knottes of deuelyshe Sophistrie lyncked and knyt by the deuels Gardener and his blynd bussardes, to holde the veritie of god vnder bondage, that rather I thinke they shal condēpne his workes (whiche notwithstanding shal continue & remaine to their confusion) then they shal enterprise to answere the same.

Transubstanciacyō ouerthrowē by Thomas Cranmer Archebyssehop of Canterbury.

And

The round God was taken away by acte of Parlyament.

And also God gaue boldnesse & knowlege to the court of Parliamēt to take awaye the rounde clipped God, wherin standeth al the holines of Papistes, and to cōmaūde cōmon breade to be vsed at the lordes table, & also to take awaye the moste parte of superstitious (kneling at the Lordes supper excepted) whiche before prophaned Christes true religion.

Vvhan all the papistieall abominacions were reueled, than was the bote in middest of the sea.

Then dere brethren was the bote in the myddes of the sea, and sodēly ariseth the horrible tempeste moste fearful and dolorouse: Our Kyng is taken away from vs, and the deuel bloweth in suche organes as alwaye he had founde obedient to his preceptes, and by them he enflameth the harte of that wretched and vnhappy man, (whome I iudge more to be lamented, then hated) to couet the imperial Crowne of England to be establyshed to his posteritie, and what therupō hath succeded, it is not now necessary to be written,

Two speciall notes of this discourse.

Of this short discourse beloued in the Lorde, you maye consyder & perceyue two special notes.

The fyrste note.

The first, that the hole malice of the deuel hath alwayes this ende: to

vexe

vere and ouerthrowe Christes afflicted churche. For what els intended the deuel and his seruauntes the pestilent Papistes by al these their craftie policies, durynge the tyme that Christes gospel was preached in Englande, thē the subuerciou of the same Gospel, and that they myght recouer power to persecute the saintes of God, as this daye in the houre of darcknes they haue obtained for a tyme to their owne vtter destruccion.

Let no man wonder thoughe I saye that the crafty policies of pestilent Papistes wrought al mischiefe, for who could better worke mischief, then suche as bore authoritie & rule. And who I pray you ruled the roste in the courte all this tyme by stoute corage and proudnes of stomack but Northumberland: But who I pray you vnder kynge Edwarde ruled al by counsel and wyt: Shall I name the man: I wil wryte no more plainly now, thē my tounge spake the laste Sermon, that it pleased God that I should make before that Innocent and moste Godly Kynge Edwarde the syxte and before his Counsell at Westminster, & euen to the faces of suche

Who ruled all by wyt vnder kyng Edwarde the sexte.

Ioh.13. Psal.40.

suche as of whom I ment. Entreatynge this place of Scripture: *Qui edit mecum panem sustulit aduersus me calcaneum suum.* That is, He that eateth bread with me hath lyfteth vp his heele against me. I made this affirmacion: that cōmonlye it was sene, that the moost godly princes hadde officers & chief counseilours moste vngodlye, coniured enemies to goddes true religion, and traitours to their princes not that their wickednesse and vngodlynesse was spedely perceyued & espied out of the said princes and godly men, but that for a tyme those crafty colourers could so cloke their malice against God & his trueth, and their holowe hertes towarde their louinge maisters, that by worldly wysedome and pollicie at length they attained to high promocions. And for the prose of this myne affirmaciō, I recited the histories of *Achitophel, Sobna,* and *Iudas*: Of whom the two former had hyghe offices & promocions with great authoritie vnder the moste godly princes, *Dauid* and *Ezechias*. And Iudas was purse maister with Christ Iesus. And whē I had made some discourse in that mat=

Godly Prices cōmonly hath most vngodly Counsaillers.

2.Reg.17. Esa. 22 Math. 26. Ioan.12

matter. I moued this question:

Why permitted so godly princes so wicked men to be vpon their counsell, and to beare office and authorite vnder them? *Questio.*

To the which I answered: that either they so abounded in worldlye wysedome, forsight and experience touchinge the gouernement of a Cō=mon wealth, that their counsail appeared to be so necessarie, that the cō=mon wealth could not lacke them, & so by the coloure to preserue the tranquilitie & quietnes in realmes, they were maintained in authoritie: Or els they kept their malice which they bare towarde their maisters & Goddes true religion so secrete in their breastes, that no man could espie it, til by Goddes permission they wayted for suche occasion & opportunite, that they vttered all their myschiefe so plainlye, that al the worlde myght perceaue it. And that was moste euidēt by *Achitophel* and *Sobna*.. For of *Achitophel* it is written: that he was Dauids moste secrete counsailour, & that, bycause his coūsel in those dayes was lyke the Oracle of God. *Responsio.*

The ennemyes of the veritye manye tymes appeare to be most profitable for a common wealhe.

Myschefe at the lēght will so vtter it selfe that men maye espie it.

2. Reg. 15. 16.

And *Sobna* was vnto good kynge Ezechi= *Esa.22 36.*

Ezechias sometyme Cõptroller, sometyme Secretary, and last of al Treasurer. To the which offices he had neuer bene promoted vnder so godly a prince, yf the treason and malice which he bare against the kinge and against goddes true religion hadde ben manyfestly knowen. Yo quod I. Sobna was a crafty foxe, and could shewe suche a faire countenaunce to the kinge, that neither he nor his coũsail coulde espie his malicious treason. But ỹ prophete Esaias was cõmaunded by God to go to his presence and to declare his traitorouse herte and miserable ende.

Esa. 22. If Dauid and Ezechias were disceaued by traytorouse Coũsaylers howe moch more ayõge and innocẽt Kynge.

Was Dauid (sayd I) and Ezechias princes of great and godly giftes and experience, abused by crafty counsailers and dissemblyng hypocrites: what wonder is it then: that a yonge and innocent kinge be deceiued by craftye, couetouse, wycked & vngodly counselours: I am greatly afrayd, that Achitophel, be coũsailer ỹ Judas bear the purse, & ỹ Sobna be Scribe, Cõptroller & Treasurer.

The author myght feare this in dede.

This & somwhat more I spake that daye, not in a corner (as many yet can wytnesse) but euen before those

those whome my conſcience iudged worthy of accuſacion. And this daye nomore do I wryte (albeit I maye iuſtly because they haue declared theſelues more manifeſtly) but yet do I affirme; that vnder that innocent Kinge, peſtilent Papiſtes had greateſt authoritie. Oh, who was iudged to be the ſoule and lyfe to the counſel in euery matter of weaghty importaunce? who but Sobna? who could beſt diſpatche buſynesſes that ꝑ reſt of the counſel might hauke and hunt and take their pleaſure? None lyke vnto Sobna. Who was moſte frãke and redy to deſtroye Somerſet, and ſet vp Northumberlande? was it not Sobna? Who was moſte bolde to crye Baſtarde, Baſtarde? Inceſtuus baſtarde Mary ſhal neuer raigne ouer vs. And who I praye you was moſte buſy to ſaye: Feare not to ſubſcribe with my lordes of the Kinges Maieſties moſte honourable preuy counſeil. Agre to his graces laſt wil ⁊ parfit teſtamẽt. And let neuer that obſtinate woman come to authorite. She is an erraunt papiſt. She wil ſubuert the true religion. And will bring in ſtraũgers to the deſtruccion

Paulett is painted.

The Treaſurers wordes againſt the authoritie of Mary.

Caiphas prophecied.

of this cõmon wealth. Which of the counsel (I saye) had these and greater persuasions against Marye to whom now he crouches & kneleth: Sobna the Treasurer. And what intended suche trayterous & dissẽbling ypocrites by al these and suche lyke craftie sleightes and conterfait conueaũce: Doutles the ouerthrowe of Christes true religion, which thẽ begã to florishe in England. The libertie wherof fretted the guttes of suche pestilẽt papistes, who now hath gotten the dayes, which they lõge loked for, but yet to their owne destruccion & shame. For in ỹ spyt of their heades the plages of God shall stryke them. They shalbe comprehended in the snare which they prepare for other. For their owne counsels shal make them selues slaues to a proude, mischeuous, vnfaythful and vile nacion. But nowe to the seconde note of our discourse, which is this:

Iudge at the ende. The second note.

Albeit the tyraũtes of this earth haue learned by longe experience, ỹ they are neuer able to preuaile against goddes truth, yet because they are bounde slaues to their maister ỹ deuel, they cã not ceasse to persecute the

the membres of Christ, when ꝑ deuel blowes his wynde in the darknesse of the nyght, that is: when the light of Christes Gospel is taken away, & the deuel raigneth by Idolatry, superstition and tyranny. This moste euidently may be sene, frō the beginninge of this worlde to the tyme of Christ, & from thence til this daie.

Tiraunte can not ceasse to persecute Christes membres.

Ismael myght haue perceaued, that he could not preuaile against Isaac, because God had made his promyse vnto him, as no doute Abrahā their father teached to his hole household. Esau lykewyse vnderstode the same of Jacob. Pharao might plainly haue sene by many miracles, that Israel was Goddes people whome he could not vtterly destroye. And also the Scribes and Phariseis & chiefe prestes were vtterly conuict in their conscience, that Christes hole doctrine was of God, and that to the profite & cōmodite of man his miracles & workes were wrought by the power of God, and therfore that they could neuer preuaile against him. And yet as ꝑ deuel styred thē, none of those could refraine to persecute hym, whome they knewe moste certainly

Gen. 21.
Gen. 28.
Exod. 5. 6. 7. 8. &c.
Ioh. 5. & 12.

The power of Goddes word put Papistes to silence within England except it had bene to bragge in corners.

tainly to be an innocent.

This I wryt that you shall not wonder, albeit now ye se the poysoned papistes wicked Wynchester, & dreaming Suresme with the rest of theyr faction (who somtymes were so cõfounded, that neither they durst nor could speake nor wryte in the defence of their heresies) nowe so to rage and triumphe against the eternal truth of God, as though they had neuer assayed the power of God speaking by his true messengers.

Princes are redy to persecute as the malicious Papistes wil commaund.

Wonder not here at (I saye) beloued brethren, that ꝑ tyrantes of this worlde are so obedient & redye to folowe the cruel counsels of suche disguysed monsters. For neither cã the one nor the other refraine, because both sortes are as subiecte to obey ꝑ deuel their prince & father, as the vnstable sea is to lyft vp ꝑ waues when the vehemẽt wynde blowethvpon it.

Ioh.12. 2.Cor.4.

It is fearfull to be herd, that the deuel hath such power ouer any mã, but yet the worde of God hath so instructed vs. And therfore albeit it be cõtrary to our phãtasie, yet we must beleue it. For the deuel is called the prince & god of this worlde, because

he

he raigneth and is honoured by tyranny and ydolatry in it.

He is called the prince of darknes, that hath power in the ayre. It is said: that he worketh in the childrē of vnbelefe, because he styrreth them to trouble goddes elect. As he inuaded Saul and compelled him to persecute Dauid. And lykewyse he entred into the herte of Iudas, & moued him to betray his maister. He is called prince ouer ꝑ sōnes of pride, & father of al those that are lyers & enemyes to Goddes truthe. Ouer whō he hath no lesse power this day, thē somtymes he had ouer Annas & Caiphas, whom no mā denieth to haue ben led & moued by the deuel to persecute Christ Iesus & his moste true doctrine. And therfore wōder not (I say) that now the deuel rageth in his obediēt seruaūtes, wyly Wyncheſter dreaming Sureſme, & bloudy Bonner with ꝑ reſt of their bloudy, butcherly broode, for this is their houre & power graunted to them. They can not ceaſſe nor aſwage their furious fumes, for the deuel their ſire ſtirreth, moueth and carieth them euen at his wyl. But in this ꝑ I declare

Ephes. 2

1. Reg. 16. 18.

Ioh. 13.

Ioh. 8.

Vvili Vvincester.

Dreamyge Duryſme.

Bloudye Bonner.

This is the cause before omitted, whi the wynde blew to trouble Christes Disciples.

the power of the deuell worckinge in cruel tyrauntes, thinke you that I attribute or gyue to hym, or to them power at their pleasure? No, not so brother, not so. For as the deuel hath no power to trouble the Elemētes, but as God shal suffre, so hath worldlye tyrauntes (albeit the deuel hath fully possessed their hertes) no power at al to trouble the saintes of God, but as their bridle shal be lowsed by goddes handes.

And herein dere brethren standeth my singuler comforte this day, when I hear that those bloudy tyrauntes within the realme of Englande doth kyl, murther, destroy and deuoure man and woman as rauynous Lyons nowe lousēd from bondes. I lyft vp therfore the eyes of myne herte (as my iniquitie and present doloure wil suffer) & to my heauenly father wyl I saye:

The prayer of the Author.

O Lorde, those cruel tyrauntes are lousēd by thy hande, to punysh our former ingratitude, whom we truft thou wilt not suffer to preuail for euer, but when thou haste corrected vs a lytle, and haft declared vnto the worlde the tyrannye that lur-

lurked in their boldened breastes, then wilt thou breake their Jawe bones, & wilt shut them vp in their caues againe, that the generation & posteritie folowynge may prayse thyne holy name before thy cõgregacion. Amen.

When I fele any taste or mocion of these promyses, then thinke I my selfe moste happy, and that I haue receyued a iuste compensacion, albeit I & al that to me in earth belongeth, shulde suffer the present death, knowynge that God shal yet shewe mercy to his afflicted churche within Englande, and that he shall represse the pride of these present tyrauntes, lyke as he hathe done of those that were before our dayes.

And therfore beloued brother in our sauioure Jesus Christ, holde vp to God your hãdes that are fainted thorowe feare, & let your hertes that haue in these dolourouse dayes sleped in sorowe, awake, and heare the voyce of your God, who swereth by him selfe, that he wil not suffer hys churche to be oppressed for euer. Neither that he wil despyse our sobbes to the ende, yf we wil rowe & stryue *Exhortacion.* *Esa.* 48. 51. 54. 62.

The commyng of Christ to his Disciples vpon the seas, is opened.

agaynst this vehement wynde, I meane, yf that we wil not rūne backe headlinges to Idolatrie, then shall this storme be aswaged in despite of the deuel. Christe Jesus shall come with spede to your delyueraunce, he shal pearce thorowe the wynde, and the ragyng seas shal obey, and beare his feete and body as the massie, stable and drie land. Be not moued frō the sure foundacion of your fayth. For albeit that Christe Jesus be absent from you (as he was from hys disciples in that great storme) by his bodely presence, yet is he present by his myghtie power and grace. He

Christ is sure vpon the mountain.

stādeth vpon ꝑ moūtaine in securitie & rest, that is, his flesshe & hole humanitie is now in heauē, & cā suffer no suche trouble as somtymes she dyd. And yet he is ful of petie & cōpassiō, & doth cōsider al our trauail, anguish & laboures, wherfore, it is not to be douted, but that he wil sodenlye appeare to our great cōforte. The tyrātes of this world can not kepe backe his cōming, more thē might the blustering wind & raging seas let Christ to come to his disciples, whē they loked for nothing but for presēt death.

And

And therfore yet agayn I saye beloned in the Lorde, Let youre herts attend to the promisses that God hath made vnto true repentaunte synners, and be fullye persuaded wyth a constant fayth, that God is alwayes true and iust in his perfourmās of his promeses. Yow haue heard these dayes spoken of very playnly, whan youre hertes could feare no daunger, because yow were nyghe the lande, and the storme was not yet risen, that is, ye were yonge scolers of Christe whē no persecucion was seen or felt. But now ye are cōme into the middes of the sea (for what parte of Englande herde not of youre profession?) And the vehement storme, wherof we than almoste in euery exhortacion spake of, is nowe suddenly risen vp. But what? Hath God brought yowe so farre furth, that you shal both in soules and bodies euery one perish? Nay. My hole trust in Goddes mercy and truthe is to the contrarie. For God brought not his people into Egypte and from thense thorowe the red Sea to thentent they should therin perish, but that he of thē should

God neuer brought his people into trouble to thentent that they shuld perysh therin.

shewe a moste gloriouse delyuerance Neither, sent Christe his Apostles into the middest of the sea, and suffred the blusteringe storme to assault them and their bote, to thentēt thei shuld ther perish, but becanse he wold the more haue his great goodnes towardes thē felt and perceaued in so mightely deliuering them owt of the feare of perysshinge, giuing vs therby an example that he wold do the lyke to vs, yf we abyde constant in owr profession and fayth, withdrawinge owr selues from superstition and Idolatrie. We gaue yow warning of these dayes long a goo, for the reuerence of Christes blonde let these wordes be marked: The same truth that spake before of these moste dolorouse dayes, forspake also the euerlastinge ioye prepared for suche as shuld continue to the ende. The trouble is comme. O deare brethern, loke for the comforte, and (after the example of the Apostles) Abyd in resistinge this vehement storme a litte space.

Marke these wordes.

Christ came not to hys Disciples til

The thyrd watch is not yet ended, Remembre that Christe Jesus came not to his disciples till it was

the

the fourth watch, and they were then in no lesse daunger than yow be nowe, for theyr fayth faynted, and their bodies were in daunger. But Christe Jesus came, whan they loked not for him. And so shal he do to yow, yf you wil continue in the profession that yow haue made.

the fowrth watch.

This darre I be bold to promese in the name of hym, whose eternal veritie and gloriouse gospel ye haue harde and receaued. Who also putteth in to myn hert an earnest thrist (God knoweth I lye not) of your salvacion, and some care also for your re bodies, which nowe I wil not expresse.

Thus shortly haue I passed thorowe the outrages tempest, wherin the disciples of Christe were tẽpted, after that the great multitude were by Christe fedde in the deserte. Omittinge many profitable notes, which myght wel haue bene marcked in the terte, because my purpose is at this present not to be tediouse nor yet curiouse, but onlie to note such thinges, as be aggreable to these most dolorouse dayes.

And

And so let vs nowe speake of the ende of this storme and trouble, in which I finde foure thinges chefly to be noted.

1. Firste, that the disciples at the presence of Christe were more affrayed then they were before.
2. Secondly, that Christe vseth no other instrument but his worde to pacifie their hertes.
3. Thyrdly, that Peter in a feruencie firste left his bote, and yet after feared.
4. Last, that Christe permitted neyther Peter nor the rest of his disciples to perish in that feare, but gloriously deliuered al, and pacified the tempeste.

Theyr greate fear and the cause therof are expressed in the texte in these wordes: When the disciples sawe him walking vpon the sea, they were afrayed sayinge: that he was a spirite. And they cryed thorowe feare.

It is not my purpose in this treaties to speake of spirites, nor yet to dispute, whether spirites good or bad maye appeare and trouble men: neither yet to inquire, why mānes

natur

natur is affrayed for ſpirites, and ſo vehementlie abhorreth their preſence and company. But my purpoſe is only to ſpeake of thinges neceſſarie for this tyme.

Thre cauſes why Chriſtes Diſciples myſknew hym.

And firſte let vs conſyder, that ther was thre cauſes, why the diſciples knewe not Chriſte, but iudged him to be a ſpirite.

The firſt cauſe was the darkneſſe of the nyght. 1.

The ſecond was the vnaccuſtomed viſion that appeared. And the thirde was the daũger and tempeſt, in which they ſo earneſtly labored for the ſauegard of their ſelues. 2. 3.

The darkneſſe (I ſaye) of the nyght letted theyr eyes to ſee hym: And it was aboue nature, that a maſſye, heuy and weyghtie body of a man (ſuche as they vnderſtode their maſter Chriſte to haue) ſhuld walke, go vpon, or be borne vp of the water of the ragynge ſea, and not ſincke. And finally the horroure of the tempeſt and greate daunger that they were in perſwaded them to loke for none other but certaynly to be drouned. And ſo al theſe thre thinges concurrynge together confirmed in them

this

this imaginaciō, that Christe Jesus, who came to theyr greate comforte and deliueraūce, was a fearfull and wicked spirite appearyng to their destruccyon.

What chaunsed to Christe, that also in all ages chaunseth to his holy worde.

What here chaunsed to Christe Jesus him self, that I myght proue to haue chaunsed and daylye to chaūce to the veritie of his blessed worde in al ages from the begynnynge.

For as Christe hym self in this their trouble, was iudged and estemed by his disciples at the firste syght a spirite or phantastical body: so is the truth and syncere preachinge of his gloriouse gospel sent by God for mānes most comforte, delyueraunce frō synn, and quietnesse of conscience, whā it is firste offered and truly preached, it is (I saye) no lesse but iudged to be heresye and disceauable doctrine, sent by the deuel to mannes destruccion.

The cause herof is the darke ignoraunce of God, which in euery age syth the beginnyng so ouer whelmed the worlde, that sometymes Goddes veray electe were in lyke blyndnes and erroure with the reprobate: As Abraham was an idola

Ioſ.24

trare

trare. Moses was instructed ī al the artes of the Egypcianes, Paule a proude Pharisey coniured agaynst Christe and his doctrine. And many in this same our age, whan the truth of God was offred vnto them, were sore affrayed and cried agaynst it, only because the darke cloudes of ignoraunce had troubled them before. But this matter I omitte and let passe, til more opportunitie.

The chefe note that I wold haue yowe wel obserue and marcke in this preposterous feare of the disciples, is this: *Nota.*

The more nyghe deliuerance and saluacyon approcheth, the more stronge and vehement is the temptacyon of the Churche of God. And the more nyghe that Goddes vengeaunce approcheth to the reprobate, the more proude, cruel and arrogāt are they. Wherby it commonly commeth to passe, that the veray messyngers of lyfe are iudged and demed to be the authors of al mischefe. And this in many histories is euident. Whan God had appoynted to delyuer the afflicted Israelites by the hand of Moses from the Tyran- *The feare is greatest whan deliueraunce is most nygh.*

ny of

ny of the Egyptcians, and Moses was sente to the presence of Pharao for the same purpose, such was their affliccion and anguyshe by the crueltie which newly was exercyſed ouer them, that with open mouthes they cursed Moses (and no doute in their hertes they hated god who sent hym) alledgyng that Moses and Aaron was the hole cause of their last extreme trouble.

Exod. 5. 6. &c.

The lyke is to be seen in the boke of Kynges, both vnder Eliseus and Esaias the Prophetes. For in the dayes of Joram sonne of Achab was Samaria beseged by the king of Syria. In which Samaria no doute (albeit the Kinge and the most multitude were wicked) ther was yet som membres of Goddes electe church which wer brought to such extreme famin, that not only thinges of smal price were sold beyond al measure: but also womē agaynst nature were cōpelled to eat their owne children. In this same citie Eliseus the Prophete most commonly was conuersant and dwelt, by whose counsel and commaundement no doute the citie was kepte, for it appeareth the

4. Reg. 5.

Kinge

kynge to laye ꝑ to hys charge, when he hearing the piteous complaint of the woman (who for honger had eaten her owne sõne) rent his clothes with a solemne othe and bowe, that the head of Elizeus should not stãd vpon his body that daye. Yf Elizeus had not ben of counsel that the cytie should haue ben kept, why should the kynge more haue fumed against him, then against other? But whether he was the author of the defendinge the citie, or not, al is one to my purpose, for before the delyueraunce, was the churche in suche extremitie, that the chiefe pastore of that tyme was sought to be killed by suche as shoulde haue defended hym.

The lyke is redde of Ezechias, who defending his citie Jerusalem, and resisting proude Sennacheryb. No doute obeying the counsel of Esaias, at length was so oppressed with sorowe and shame, by the blasphemouse wordes of Rabsakes, that he had no other refuge, but in the Temple of the Lorde (as a man desperate and wythout comforte) to open the disdaynfull letters sent vnto hym by that hautye and proude *Esa.36.37.*

E ty-

tyraunte.

By these and many histories mo, it is moste euident, that ꝑ more nigh saluacion and deliueraunce approcheth, the more vehement is the temptacion and trouble.

This I writ to admonishe you, that albeit yet you shal se tribulacion so abounde, that nothing shal appere but extreme misery without al hope of comforte: that yet ye declyne not frō God. And that albeit somtymes ye be moued to hate the messengers of lyfe, that therfore you shal not iudge that God wyl neuer shewe mercy after. No dere brethren, as he hathe entreated other before you, so wil he do you.

why God sufferethꝫ tribulation to abound and continue.

God wyll suffer tribulacion and dolour abounde, that no maner of cōforte shalbe seen in man to thentent, that when delyueraunce commeth, the glorie maye be his, whose onlye worde maye pacifie the tempestes moste vehement.

Exo.14.

He drowned Pharao and his armye. He scatered the great multitud of Benedab. And by his Aungel killed the hoost of Sennacherib. And so delyuered his afflicted when nothin-

thinge appeared to them but vtter destruccion. So shal he do to you beloued brethren, yf paciently ye wil abyde his consolation and counsel. God open your eyes that ryghtly ye maye vnderstãde the meaning of my wrytinge. Amen.

But yet peraduenture you wonder not a lytle why God permitteth suche bloud thirstye tyrauntes to molest and greue his chosen Church: I haue recited some causes before, and yet mo I could recite, but at this tyme I wyl holde me cõtent with one.

The iustice of God is suche, that he wil not powre forth his extreme vengeaunce vpon the reprobate, vnto suche time as their iniquitie be so manifest, that their very flatterers cã not excuse it. Pharao was not destroyed till his owne housholde seruaũtes and subiectes abhorred and condempned his stubburne disobedience. *Nota.* *Exodo.*

Jesabel and Athalia were not thrust from this lyfe into hell, tyll all Jsrael and Juda were wytnesses of their crueltie and abhominacions. Judas was not hanged til the princes of the prestes bare wytnesse of *Iezabel, Athalia, and Iudas.*

his traitorouse acte and iniquitie. And to passe ouer the tyrauntes of olde tyme whom God hath plaged, let vs come to the tyrauntes, whiche nowe are within the realme of Englande, whome God will not longe spare.

Gardener Tunstal Butcherly Bonar.

Yf Steuen Gardiner, Cuthbert Tunstal and butcherly Bonnar false byshoppes of Wyncheſter, Surefme and of London had for their false doctrine and traitorous actes suffered death when they iustly deserued the same, then woulde errant Papistes haue alledged (as I and other haue herde them do) that they were men reformable, that they were mete instrumētes for a cōmō wealth þ they were not so obstinate & malicious as they were iudged, neither that they thirsted for the bloude of any man. And of Ladye Marye who hath not herde: that she was sober, mercyful and one that loued the cōmon wealth of Englande. Had she (I saye) and suche as now be of her pestilent counsel ben sent to hel before these dayes, thē should not their iniquitie and crueltie so manifestlye haue appeared to þ worlde. For who could

The prayse of Vvicheſter Duryſme and of Lady Mary before theſe dayes.

coulde haue thought, that ſuche cruelties could haue entred into the hert of a womā: and into the hert of her that is called a virgine: þ ſhe would thirſt the bloud of innocētes and of ſuche as by iuſte lawes and faythful wytneſſes can neuer be proued to haue offended by them ſelues.

I fynde that Athalia through appetite to raigne murthered the ſeed of the kynges of Juda. And that Herodias doughter at the deſyre of an hoorysshe mother obteyned the heade of John the Baptiſer. But that euer a woman that ſuffred her ſelfe to be called the moſte bleſſed virgine, cauſed ſo muche bloud to be ſpilt for eſtabliſhyng of an vſurped authoritie, I thynke is rare to be founde in Scripture or hiſtorie. 4. Reg. 11.

Math. 14.

I fynde that Jeſabel that curſed Idolatres cauſed the bloud of the prophetes of God to be ſhedde. And Naboth to be murthered vniuſtly for his owne vineyard, but yet I thinke ſhe neuer erected halfe ſo many gallowes in al Iſrael, as myſcheuous Marye hath done within London alone. 3. Reg. 18. 3. Reg. 21

But you Papiſtes wyl excuſe your

A digressiō to the Papistes Quene Maryce chasties dearlynges.

Marye the virgine, wel, let her be your virgine, and a goddes mete to maintaine such Idolatrers, yet shal I ryghtlye laye to her charge that, which I thyncke no Papist within Englande wyl iustifie nor defende. And therfore (O ye Papistes) here I wyl a lytle turne my penne vnto you. Answere vnto this question O sede of the Serpent. Would any of you haue confessed two yeres ago, that Mary your mirrour had bene false, dissembling, vncōstant, proud, and a breaker of promyses (Excepte suche promyses as she made to your god the Pope, to the great shame & dishonoure of her noble father.) I am sure you would full lytle haue thought it in her. And now doth she not manifestlye shewe her selfe to be an open traitoresse to the Imperiall crowne of England, contrary to the iuste lawes of the realme, to bringe in a straunger, and make a proude Spaniarde kynge, to the shame dishonoure and destruccion of the nobilitie, to the spoyle from them and theirs of their honoures, landes possessions, chiefe offices and promocions, to the vtter decaye of the treasu-

A liuelye picture of Mary thevtter myschefe of England.

res

res, commodities, Nauie and fortifi cations of the realme, to the abasyng of the yomanry, to the slauery of the communaltie, to the ouerthrowe of Christianitie and Goddes true religion, and finally to the vtter subuercion of the hole publicke estate and common wealth of Englande? Let Northfolke & Suffolke, let her owne promyse and proclamacion, let her fathers testament, let the cytie of Lõdon, let the auncient lawes & Actes of parliamentes before establysshed in Englande be iudges betwixte myne accusacion and her moste traytourus iniquitie.

What commodities the Spanysshe Kynge shall bryng to the Realme off Englande.

Fyrst her promyse and proclamacion dyd signifie & declare, that neither she would bryng in, neither yet marry any straunger, Northfolke and Suffolke and the cytie of London doth testifie and wytnesse the same. The aũcient lawes and actes of parliament pronounceth it treason to transferre the crowne of Englande into the handes of a forreyn nacion. And the othe made to obserue the sayd statutes cryeth out, that al they are periured that consent to that her traitorous facte. Speake now (O ye

Papistes) & defende your monstrous maistres, and deny yf ye can for shame, that she hath not vttered her self to be borne (Alasse therfore) to the ruyne and destruccion of noble Englande. Oh who would euer haue beleued (I wryt nowe in bytternesse of herte) that suche vnnatural cruelrie should haue had dominion ouer any reasonable creature? But the saying is to true: that the vsurped gouernement of an affeccionate woman is a rage without reason.

A true sayinge.

Who would euer haue thought, that the loue of that realme, whiche hath brought forth, which hath nurryshed & so noblye mayntayned that wicked woman, should not somwhat haue moued her herte with pitie.

Vnder an Englysshe name she beareth a a Spaniardes herte.

Who seeth not nowe, that she in all her doynges declareth moste manyfestlye, that vnder an Englyshe name she beareth a Spaniardes herte. If God (I say) had not for our scourge suffred her and her cruell counsell to haue come to auctoritie, than could neuer these their abhominacions, crueltie and treason agaynst God, agaynste his saynctes, and a-

gaynst

gaynſt the Realme, whoſe liberties they are ſworne to defende, ſo manifeſtly haue bene declared.

And who euer could haue beleued that glorioufe Gardener and trecherouſe Tunſtal (whome al papiſtes prayſed: for the loue they bare to theyr countrey) could haue become ſo manifeſt traytoures, that not only agaynſt theyr ſolēne othes, that they ſhuld neuer conſent nor agre vnto: that a foren ſtraunger ſhuld raygne ouer Englād, but alſo that they wold adiudge ꝑ Imperial croune of the ſame to appertayn to a Spaniarde by Enheritaunce and lyneal diſſent? O traytours traytours, how can yow for very ſhame ſhewe youre faces?

It commeth to my mynde vpon Chriſtemas daye in the yere of oure lorde. 1552. preachinge in new Caſtle vpon tyne, and ſpeakinge agaynſte the obſtinacie of the papiſtes, I made this affirmaciō. That who ſo ouer in his herte was enemie to Chriſtes goſpel and doctrine, which then was preached within the realme of Englande, was enemy alſo to God, and ſecrete traytours to the croune and common wealth of Englande. For

as

as they thrifted nothinge more than the Kinges death, which their iniquitie wolde procure, so they regarded not who shuld raign ouer them, so that their idolatrie myght be erected agayn. Howe these my wordes at that tyme pleased mē, the crymes and accion intended agaynste me dyd declare: But let my veray enemies nowe saye their conscience, if those my wordes are not proued true. And what is the cause that wyncheſter, and the reste of his pestilent secte so gredely wold haue a spaniarde to raygn ouer England? The cause is manifest. For as that hel nacyon surmounteth al other in pride and whordome, so for idolatrie and vayne papistical & deuellysh Ceremonies, thei may rightly be called the veray sonnes of superstitiō.

Agaynst me were written articles and I compelled to answere, as vnto an accyon of treason.

Spaniardes sonnes of pride and superstitiō.

And therfore as they foūde and iudged by the progeny of Antichriste, most apte instrumētes to maynteyn establysh and defende, the Kingdom of that cruel beast, whose head and wounde is lately cured within England, Which (alasse for pitie) must nowe be brought into bondage and thraldome, that pestilent papistes

why wyncheſter wold haue spaniardes to raign ouer England.

maye

maye raygne without punishement.

But O thou beast, I speake to ỹ Wynchester more cruel than any tygre: Shal neither shame, neyther feare, neither benefytes receyued, bydel thy tyrannouse crueltie. Asshamest thou not bloudi beast to betraye thy natyue cuntray: and the liberties of ỹ same: Feareſt thou not to open such a doore to al iniquitie, that hole England shal be made a commen Steues to Spanyardes: Wilt thou recompence the benefittes, which thou hast receyued of that noble Realme with that ingratitude: Remembrest thou not that England hath brought the furth: that Englande hath nurrisshed the: that England hath promoted the to Riches, honoure & hyghe promociõs: And wilt thou nowe O wretched caytyue for al these manifolde benefittes receyued, be the cause that England, shal not be England: Yea verely. For so wilt thou gratifie thy father the deuel, and his lyeftenaunt the pope. Whõ with al his bagage thou laboureſt nowe with tothe and nayle to florysh agayn in England. Albeyt lyke a dissemblyng hypocryte and

To wynchester.

Thy boke of true obedienc, both in latine and in Englissh shall remayn to thy perpetuall shame and condēpnacyon of thy cancrede conscience.

te and dubble faced wretch, thou beynge therto compelled by the invincible veritie of goddes holy worde, wrotest long a goo thy boke intitled True obedience. Agaynst that monstrouse whore of Babylon, and her falsly vsurped power and authoritie. But nowe (to thy perpetual shame) thou returnest to thy vomitte, and art become an open archpapist agayne. Furthermore, why sekest thou the bloud of Thomas Archbisshoppe off caunterbury: Of good father Hugh Latimere: and of that most learned and discrete man Doctor Ridlaye true bisshoppe of London: Doest thou not consyder: that the lenitie, the sincere doctrine, pure lyfe, godly conuersacion, and discrete counsel of these thre is notablie knowen in mo realmes than England: Shamest thou not to seke the destruccion of those, who labored for the sauegard of thy lyfe, and obteyned the same, whan thou iustly deseruest death: But O thou sonne of Satā wel declarest thou þ nothyng can mollifie the cruel malice, nor purge the deadly venō of hym in whose herte te deuel bearyth the dominion.

Thou

Thou art brother to Cayn, and felowe to Judas the traitour, and therfore canst thou do nothinge, but thrist the bloude of Abel, and betraye Christe Jesus & his eternall veritie.

But thus deare brether must the sonnes of the deuel declare their own impietie and vngodlines, that whan Goddes vengeaunce (which shal not sleape) shal be poured furth vpon them, al tunges shal confesse, acknowledge and saye: that God is righteouse in al his Judgementes. And to this ende are cruel tyraun-tes permitted and suffered for a spa-ce and tyme not onlie to liue in we-alth and prosperitie, but also to pre-uayle and obteyn victorie as touchin-ge the flesshe ouer the veray sayn-tes of God, and ouer such as enter-priseth to resiste their furie at God-des commaundemente. But nowe to the subsequente, and that that fol-loweth.

The wicked must declare their selues.

Apocalip. 13.

The instrumẽte and meane wher-with Christe Jesus vsed to remoue and put awaye ꝑ horrible feare and Angupysshe of his disciples, is his only worde. For so is it written: But by and by Jesus spake vnto them sayin-

sayinge: Be of good comforte. It is I. Be not affrayed.

The natural man (that can not vnderstand the power of God) wold haue desyred somme other presente comforte in so greate a daungere: As either to haue had the heauens to haue opened, and to haue shewed vnto them such light in that darknesse, that Christe myght haue bene fully knowen by his own face: or els ꝑ the wyndes and raging waues of the seas soddenly shuld haue ceassed: or some other miracle, that had bene subiecte to al their senses, wherby they myght haue perfitly knowen, that, they were delyuered from al daunger. And truly, equall it had bene to Christe Jesus to haue done any of these (or any worke greatter) as to haue sayd: It is I. Be not afrayed. But willyng to teach vs the dignitie and effectual power of his most holy word he vseth no other instrumẽt to pacifie ꝑ great & horrible feare of his disciples but ꝑ same his cõfortable worde & liuely voyce. And this is not dõe only at one tyme, but whan so euer his churche is in such straite perplexite ꝑ nothing appeareth but extreame calamytie desola-

Nota.

tion & ruyne: then the firste comforte that euer it receyueth is by the meanes of his worde and promise. As in the troubles and temptacions of Abraham, Isaac, Iacob, Moses, Dauid and Paule maye appeare.

To Abrahā was geuen no other defence, after that he had discōfited foure Kinges, (whose posteritie and lynage no doute he beyng a straūger greatly feared) but onlythis promyse of god, made to him by his holy worde: Feare not Abrahā I am thy buckler. That is: thy protecciō & defēce. *Abraham.* *Gen. 15.*

The same we find of Isaac, who flyynge from the place of his accustomed habitacion, compelled therto by hungre, gat none other comforte nor conducte but this promyse only: I shall be with the. *Isaac.* *Gen. 16.*

In al the iorneyes and temptacions of Iacob, the same is to be espied: As when he fledd from his fathers house for feare of his brother Esau, when he returned from Laban: And whan he feared the inhabitauntes of the Region of the Cananites and Pheresites. For the slaughter of the Sichemites committed by his sonnes. He receaueth no other defence, but only Goddes worde & promyse. *Iacob.* *Gen. 28. 31. 32. 35.*

Moses. *Exod.5.*

And this in Moses and in the afflicted church vnder hym is moste euidente. For when Moses hym selfe was in such desperacyō, that he was bolde to chyde with God, sayinge. Why hast thou sente me? for syth that tyme that I haue comme to Pharao to speake in thy name, he hath oppressed this people. Neither yet hast thow delyuered thy people.

This same expostulacion of Moses declareth how sore he was tēpted, yea and what opinion he had conceaued of God, that is: that God was eyther impotente and could not delyuer his people from such a tyrauntes handes, or els, that he was mutable and vniuste of his promyses. And this same and sorer temptacions assaulted the people. For in Anguisshe of herte they both refused God and Moses (as we before haue partely touched) And what meanes vsed God, to comforte them in that greate extremitie? Syd he strayght waye soddenly kil Pharao, the great tyraunte? No. Syd he send them a legion of Aungels te defend and delyuer them? No such thynge.

But

But he only recyteth and beateth in to their eares his former promises to them, which oftentymes they had before. And yet the rehersal of the same wrought so mightely in the hert of Moses, that not only was bitternes and desperaciō remoued away, but also he was inflamed with such boldnesse, that without feare he wēt agayne to the presence of the kynge, after he had bene threatened and repulsed by hym.

This I writte, beloued in the lorde, that ye knowynge the worde of God not onely to be that, whereby were created heauen and earth, but also to be the power of God to salua cion to al that beleue: the bryght lātarne to the fete of these that by nature walke in darkenes, e: the lyfe to those, that by synne are dead: A comforte of suche as be in tribulation: the towre of defence to suche as be moste feble: the wysedome and great felicitie of suche as delyteth in the same: and to be shorte, you knowe Goddes worde to be of suche efficacie and strēgth, that therby is synne purged, death vanquyshed, tyraun tes suppressed, and finally, the de-

Rom. 1. Psal. 119. The power and effectual operation of Goddes worde.

well the author of all myserie ouer-
throwen and confounded. This (I
saye) I write, that ye knowynge this
of the holy worde and moste blessed
gospel and voyce of God (whiche
once you haue herde, I trust to your
comforte) maye nowe in this houre
of darkenesse and moste ragynge tē-
peste, thriste and praye, that ye maye
heare yet once agayne this amiable
voyce of your sauiour Christe: be of
good comforte, it is I, feare not.
And also that ye maye receaue some
consolacion by that blessed Gospel,
which before you haue professed, as-
suredly knowyng, that God shalbe
no lesse mercyfull vnto you, then he
hath bene to other afflicted for hys
names sake before you. And albeit
that god by and by remoue not thys
horrible darkenesse, neither yet that
he soddenly pacifieth this tempeste,
yet shall he not suffer his tossed bote
to be drowned.

Exod.14.
4.Reg. 9.

Remembre brethren, that Gods
des vengeaunce plaged not Pharao
the fyrst yeare of his tyranny. Ney-
ther dyd the dogges deuoure and cō
sume bothe the fleshe and bones of
wicked Jezabel when she first erec-
ted

ted and set vp her Idolatrie. And yet, as none of them escaped due punishment. So dyd God preserue his afflicted churche, in despite of Sathan and of his blynde and moste wretched seruauntes. As he shal not faile to do in this great tempest and darkenesse within the realme of Englande. And therfore, yet agayne be loued in the Lorde, let the comforte of Goddes promises somwhat quycken your dulled spirites. Exercise your selues now secretly i reuoluing that, which somtymes you haue herde openly proclamed in your eares. And be euery man nowe a faythful preacher vnto his brother. Yf youre cammunicacion be of Christ, assuredly he wyll come before you be ware. His worde is lyke vnto swete smellynge oyntmēt or fragrant flowres, which neuer can be moued nor hādled, but forth goeth the odoure to the comforte of those that standeth by, whiche is nothyng so delectable yf the oyntment remayne wythin the boxe, and the floures stande or lye wythout touchyng or mocion. *Lucæ. 24.* *Simile.*

Marke well dere brethrē, before that Christe spake, his disciples iud-

ged hym to haue bene some wycked spirite, which was to them no delectable sauoure: But whē he speaketh, the swete odoure of his voyce pearseth their heartes. For what cōforte was in the heartes of the disciples, when they herde these wordes: Be of good comforte, it is I. That is: Iudge not that I am a spirite come to your destruccion, &c. I am come for your delyueraūce. It is I. Youre maister, yea your maister most familiar. It is I, whose voyce and doctrine you knowe, for ye are my shepe. It is I, whose workes you haue sene, although perfytly ye consydered not the same. It is I, who cōmaunded you to entre into this iourney, and therfore am I come to you now in the houre of your trouble, & therfore: be not affrayed. This storme shall ceasse, and you shalbe delyuered

Math. & Ioh. supra.

What comforte (I say) deare bretheren, was in the hertes of the disciples, hearing Christes voice, & knowynge hym by the same, can neither the tounge nor penne of mā expresse, but onely suche as after longe conflicte and stryfe (whiche is betwixte the flesshe and the spirite, in the tyme

me of extreme troubles, when Christ appereth to be absent) feleth at laste the consolation of the holy ghost, can wytnesse and declare.

And Peter geueth some external signe, what Christes wordes wrought inwardly in his herte. For immediatly after he heard his masters voice, he sayeth: Lorde, yf it be thou, Commaunde me to come vnto the vpon the waters. Here maye be sene, what Christes voyce had wrought in Peters herte, truely not onlye a forgettynge and contempt of the greate tempeste, but also suche boldenesse and loue, that he coulde feare no daunger folowyng, but assuredly dyd beleue, that his maister Christes puissaunce, power and myghte was suche, that nothyng myght resiste his worde and cōmaūdement, and therfore he sayeth: Commaūde me to come. As thoughe he woulde saye: I desyre no more but the assuraunce of thy commaundement. Yf thou wilt commaunde, I am determined to obeye. For assuredlye I knowe that the waters can not preuaile against me. Yf thou speake the worde. So that what so euer is possible

Note, that Peter considered not his owne weakenesse.

ſible vnto thee, by thy wil and word maye be poſſible vnto me.

Thus Chriſte to inſtructe Peter further, and vs by his example condeſcended vnto his petition. And cõmaunded him to come. And Peter quickly leauyng ꝑ bote, came downe from it and walked vpõ the waters, to come to Chriſte. Thus farre of Peters facte, in whyche lyeth great aboundaunce of doctrine, but I will paſſe ouer al that eſpecially appertaineth not to the qualitie of this time within the realme of Englande.

Before it is ſayd welbeloued bre thrẽ, that ſomtymes the meſſengers of lyfe are iudged to be very meſſengers of death, & that not onely with the reprobate, but alſo with goddes electe. As was Moſes with the Iſraelites. Jeremie with the citie of Jeruſalẽ, and Chriſte him ſelfe with his apoſtles. But that is not a ſynne permanẽt and that abydeth for euer with goddes electe, but it vanyſheth awaye in ſuche ſorte, that not onely they knowe ꝑ voyce of their paſtour, but alſo they earneſtly ſtudye to obey and folowe it with the daunger of theyr owne lyues. For this is the ſpe-

The ſhepe at lenght knowe the voyce of theire owne Paſtoure.

cial

cial difference betwixte the children of God and the reprobate:

The one obeyeth God speaking by his messengers, whome they imbrace wyth vnfayned loue. And that they do: somtymes not onely against al worldly appearaunce, but also against ciuile statutes and ordinaunces of men. And therfore in their great extremitie receyue they comforte beyonde expectacion. *The electe.*

The other alwayes resysteth goddes messengers, & hateth his worde. And therfore in their great aduersitie God either taketh from them the presence of his worde, or els they fal into so deadly desperacion, that although goddes messengers be sente vnto them, yet neyther can they receaue comforte by Goddes promyses, neyther folowe the coũsel of goddes true messengers, be it neuer so perfite and frutful. Hereof haue we many euident testimonies within the scriptures of God. *The reprobate.*

Of Saul it is plaine that God so leste him, that neither wolde he geue him aunswere by prophete, by dreame, nor by vision. 1. Reg. 28. *Saul.*

To Ahas kynge of Juda in his 2. Reg. 16. *Ahas.*

great anguyshe and feare, whiche he had conceyued by the multitude of those that were conjured against hym, was sent Esay the Prophet to assure him by Goddes promise, that his enemyes should not preuaile against hym, and to confirme him in the same, the prophete requyred him to desire a signe of God, either from the heauen, or beneth in the depe, but suche was the deadly desperacion of him that alwayes had despised Goddes prophetes, and had moste abhominably defiled him selfe with Idolatrye, that no consolation could entre into his herte, but desperatlye and with a dissemblyng and fained excuse, he refused all the offers of God.

Esa.7.

And albeit God kept touch with that hipocrite for that tyme (whiche was not done for his cause, but for the saftie of his afflicted Churche) yet after escaped he nat the vengeaunce of God.

God somtyme sheweth mercy to an hypocryte for the cause of his Churche.

The lyke we rede of Zedechias the wretched and laste kynge of Juda, before the destruccion of the citie of Jerusalem, who in his great fear and extreme anguyshe sente for Jere

mie

mie the prophet, and secretly demaũ
ded of him howe he myght escape *Iere. 37.38.*
the great daũger that appeared whã
the Caldees beseged the citie. And
the prophete boldly spake and com=
maũded the kynge, yf he would saue
his lyfe and the cytie, to render and
geue vp him selfe into the handes of
the kinge of Babylon. But the mysе=
rable kynge had no grace to folowe
the prophetes counsel, because he ne
uer delyted in ꝑ sayd prophetes do=
ctrine, neither yet had shewed vnto
hym any frendly fauoure. But euen
as the enemies of God the chief prie
stes and false prophetes required of
the kynge, so was the good prophet
euel intreated, somtymes caste into
prison, and somtymes iudged & con=
dempned to dye. The moste euident
testimonie of the wilfull blyndynge
of wicked Idolatrers is writtẽ and
recited in the same prophete Jere=
mye, as foloweth.

After that the cytie of Jerusalem *Ierem. 42.*
was brente and destroyed, the kynge
ledde awaye prisoner, his sonnes &
chiefe nobles slayne, and the hole
vengeaunce of God powred out vpõ
the disobedient: Yet ther was lefte a

remnaunt in the lande to occupie & possesse the same, who called vpon the prophete Jeremye to knowe concernyng them the will and pleasure of God: whether they should remain styl in the land of Judea as was appointed and permitted by the Caldees, or yf they shoulde departe and flye into Egypt. To certifie them of this their doute, they desyre the prophete to praye for them vnto God.

Who condescendynge and graunt-yng their peticion, promised to kepe backe nothing from them, which the Lorde God should open vnto hym.

Reade the texte Iere. 42.

And they in lyke maner taking God to recorde and witnesse, made a solempne vowe, to obey what so euer the Lorde should aunswere by hym. But when the prophete by the inspiration of the spirite of God and assured reuelacion and knowledge of his wyll, cõmaũded them to remain stil in the lãde that they were in, promysyng them yf they so would do, that God would there plante them, and that he would repent of all the plages that he had brought vppon them. And that he would be wyth them,

them, to delyuer them from the handes of the kynge of Babilon. But contrarywyse yf they would not obeye the voyce of the Lorde, but would agaynst his cõmaundement go to Egypte, thynkinge that there they should lyue in reste and aboundaunce, without any feare of warre and penurye of victualles, then the veray plagues whyche they feared shoulde come vppon them and take them. For (sayeth the prophet) it shal come to passe: that all men that obstinatlye wyll go to Egypte there to remayne, shall dye either by sworde, by honger, or pestilence. But when the Prophete of God hadde declared vnto them thys playne sentence and wyl of God, I praye you what was their aunswere? the texte declareth it, saying:

Thou speakest a lye, neither hath the Lorde our God sente thee vnto vs, commaundyng that we shoulde not go into Egypte, but Baruch the sonne of Neriah prouoketh thee agaynste vs, that he maye gyue vs into the power of Caldeys, that they myghte kyll vs *Ierem. 43.*

kyll vs, and lead vs prisoners vnto Babylon. And thus they refused the counsail of God & folowed their owne fantasies.

Greate blindnes.

Here maye be espied in this people great obstinacie and blyndnes. For nothyng which the Lord had before spoken by this godlye Prophete Jeremie, had fallen in vayne. Their owne eyes had sene the plages and myseries which he had threatened, take effecte in euery point, as he had spoken before, yea they were yet grene and freshe both in mynde and presence (for the flame and fyre wherewith Jerusalem was consumed and brent was then scantly quenched) & yet could they not beleue his threatninges then spokē, neither yet could they folowe his fruteful counsail geuen for their great wealth and sauegarde. And why so? Bycause they neuer delyted in Gods trueth, neither had they repented their former Idolatrie, but stil cōtinued and reioyced in the same, as manifestly appereth in the. xliij. chapter of the same prophete. And therfore would they and their wyues haue bene in Egypte where all kynde of Idolatrie and superstitiō

Iere. 44.

As Papistes wolde haue leage with the Emperoure.

perſtition abounded, that they wyth out reproche or rebuke, they myghte haue their bellies full therof in deſpite of Goddes holy lawes and prophetes.

In wrytinge hereof it came to mynde, that after the death of that innocent and moſte godlye kynge Edwarde the ſixte, whyle that great tumulte was in Englande for the eſtablyſſhyng of that moſte vnhappye & wycked womans authoritie (I mean of her that nowe raigneth in Goddes wrath) entreatinge the ſame argument in a towne in Buckingham ſhyre named Hammerſhame before a great congregacion with ſorowful herte and weppynge eyes, I fel into this exclamacion: O Englande. Nowe is Goddes wrath kyndled againſte thee. Nowe hath he begonne to punyſhe as he hath threatened a longe whyle by his true Prophetes and meſſengers. He hath taken frō thee the crowne of thy glorie, and hathe lefte thee without honoure as a bodye without a heade. And this appeareth to be onely the begynnynge of ſorowes whiche appeareth to encreaſe. For I perceaue that the herte

Vvhat was ſayd in Hāmerſhame when vproure was for eſtablyſſhīg of Marye in Authority.

the

the tounge and hande of one Englyshe man is bente agaynst another, and deuision to be in the hole realme, whiche is an assured signe of desolacion to come. O England Englande, doest thou not consider that thy common wealth is lyke a shippe sailyng on the Sea, yf thy maryners and gouernoures shall one consume another, shalte thou not suffer shipwracke in shorte processe of tyme?

A common wealthe cõpared to a shyppe sayling on the sea.

O Englande Englande (Alasse) these plages are powred vpon thee, for that thou woldest not knowe the moste happy tyme of thy gentle visitacion. But wylte thou yet obey the voyce of thy God, and submitte thy selfe to his holye wordes? truely yf thou wilt, thou shalte fynde mercye in his syght, and the estate of thy cõmon wealth shall be preserued.

But O Englande Englande, yf thou obstinately wilt returne into Egypte: that is, yf thou contracte mariage, cõfederacy, or leage with such princes, as do mayntayne and aduaunce ydolatrye (suche as the Emperoure, which is no lesse enemy vnto Christe, then euer was Nero)

yf

Yf for the pleasure and frendshippe (I saye) of suche princes thou returne to thyne olde abhominacions before vsed vnder the Papistrie, then assuredly (O Englande) thou shalte be plaged and brought to desolation by the meanes of those, whose fauoures thou sekest, and by whome thou arte procured to fall from Christ and to serue Antichrist.

This and muche more in the doloure of myne herte that daye in audience of suche as yet maye beare recorde, God wolde that I should pronounce. The thynge that I thē most feared, and whiche also my toumge spake (that is: the subuercion of the true religion, and bryngynge in of straungers to raigne ouer that realme) this daye I se come to passe in mennes counsels and determinacions. Whyche yf they procede & take effecte as by men is concluded, then so assuredlye as my God lyueth, and as those Israelites that obstinatlye retourned into Egypte agayne were plaged to the death: so shall Englande taiste what

the

The ende shal declare

the Lord hath threatened by his prophetes before. God graunt vs true and vnfayned repentaunce of oure former offences.

God for his great mercies sake stirre vp some Phinees, Helias, or Jehu, that the bloude of abhominable Idolaters maye pacifie goddes wrath, that it consume not the hole multitude. Amen.

Ennemyes to the truth receaueth no comforte of Goddes messengers.

But to retourne to oure matter: Of the premisses it is plaine, that suche as contemneth Goddes eternall veritie and grace, can neither in their troubles receaue comforte by goddes messengers, neither yet can they folowe the counsel of God be it neuer so profitable, but God geueth them ouer and suffereth them to wãder in their owne vanities to their owne perdition. Where as contrary wyse: suche as beareth a reuerence to Goddes moste holye worde, are drawen by the power and vertue of the same (as before is said) to beleue, folowe and obeye that whych God commaundeth be it neuer so harde, so vnapparent or contrarie to their affeccions. And therfore, as God alwaye kepeth appointment with thẽ, so are

The godly and chosen of God.

so are they wonderously preserued when goddes vengeaunces are poured forth vpon the disobedient. And this is moste euident in Abraham at Goddes cõmaundement leauynge his countreye and goynge forth he knewe not whyther. Whiche was a thynge not so easye to be done, as it is to be spokẽ or redde. It appeareth also in Abraham beleuyng Goddes promyses agaynst all appearaunce: and in Abraham offerynge his chyld Isaac agaynst al farherly loue and affeccion natural. The same is to be sayd: In Moses, Samuel, Helias, Micheas, and other of the prophetes, whiche at the commaundement of Goddes worde boldly passed to the presence of tyraunres, and there to them dyd their message as charge was gyuen vnto them.

Gen.12

Gen.15.

Gen.22.

Exodi.5.7. 10.

1.Reg.15.

3.Reg.21.

But lest that some should alledge that these exãples appertayneth nothyng to a multitude, bycause they were done in singuler men.

Obiection.

To aunswer to this obiection: we wyll consyder what the power of Goddes word hath wrought in mãny at one instaunte.

Answere.

After that the Israelites hadde

Exodi.32.

Goddes worde ſomtyme moueth and draweth greate multitudes.

made the golden caulfe and ſo fallen to Idolatrie, Moſes cõmyng down from the mountaine, and beholding their abhominacions, (the honoure that they gaue to an Idol) & the people ſpoiled of their earerynges and iewels to their great rebuke and ſhame was inflamed with ſuche zeale, indignacion and wrath: that firſte, he brake the tables of the cõmaundementes. Then he bette their caulf to powder, and gaue it them to drynke to cauſe them vnderſtãde, that their filthy guttes ſhould receaue ꝑ which they worſhipped for God. And finally, he cõmaunded that euery mã that was of God ſhould approche & come nygh vnto him. And al the ſonnes of Leui (ſayeth the text) came to him, To whom he ſayd. Thus ſayeth the Lorde God of Iſrael. Let euery mã put his ſworde vpon his thygh, and go in and out from porte to porte in the tentes. And let euery mã kyl his brother, his neyghbour, and euery man his nigh kynſman. And the ſonnes of Leui dyd accordynge to the worde of Moſes. And there fell the ſame daye of the people nyghe thre thouſande. It is euident by this hiſto-

Vvhy Moſes cauſed the Iſraelyts to drynck the powder of theyr golden cawlſe.

Exodi. 32.

A ſharpe ſẽtẽce agaynſt Idolatrers.

storie, that the power of Goddes worde, pronounced by the mouthe of a man, preuailed at one tyme in a great nombre againste nature, and compelled them to be executors of Goddes vengeaunce, regardynge nothynge the affinitie nor nyghnes of bloud. And also that their doynge so wel pleased Moses the ambassadoure of God, that he sayde vnto them: Consecrate youre handes this daye euerye man in his owne sonne, and in hys owne brother, that a fortunate benedictiō may be geuen to you this daye. As though Moses shoulde saye: Your father Leui prophaned and defyled his handes kyllyng the Sichemites in hys blind rage, which moued his father Jacob in his laste testament, to damne, execrate and curse that his most vehement and vngodly zeale. But Because in this worke you haue preferred Goddes commaundement before bloude, nature and also affeccion, in place of that rebuke and curse, you haue obtayned blessyng & prayse.

Genes. 34.

Genes. 49.

The lyke puissaunce and vertue of Goddes worde worckynge in a

Ierem. 21, 38

multitude is to be redde in the prophete Jeremye. Who perceauynge the tyme of Goddes vengeaunce to drawe nygh, and the citie of Jerusalem to be beseged, boldly cryed oute in his open sermon, sayeng: He that remayneth in this cytie shal dye, either by swoorde, by honger, or by pestilence. But he that shal go forthe to the Caldeys, shall lyue, and shall fynde his soule for a praye. Thys myght haue appeared a discepuable sedicious and vngodly sermon, to cõmaunde subiectes to departe frõ the obediẽce and defence of their natiue prince, ryche cytizens and valiaunte souldeours from their possessions & stronge holdes, and to wyll them to render them selues wythout al maner of resistaunce into the handes of straungers beyng their enemies. What carnall man would not haue iudged these persuasions of the prophete moste foolysshe and false? And yet in ỹ hertes of suche as God had elected and appointed to lyfe, so effectually wrought this sermon, that a great nomber of Jerusalem lefte their kynge, their cytie, ryches & frendes, and obeyed the prophetes counsaile.

Ieremiæ. 21.

Ieremiæ. 38.

sayle. For so maye be espied by ꝑ answere of Zedechias the kinge, when Jeremie counsayled, that he should also rendre him selfe into the hãdes of Nabuchodonozer he sayeth: I fea re these Jewes, that are fled to the Caldies, lest perchaunce they giue me into their handes. Ieremiæ. 38

Hereoff it is plain that many wer departed from hym, whom he fea red more than he dyd his enemies.

Many mo testimonies myght be brought, to declare howe myghtelye Goddes worde spoken by man, hath wrought in the hertes of great mul titudes. As in the hertes of the Ni niuites, who at Jonas preachinge damned their former religion, con uersacion and lyfe. And in the hertes of those. 3000. who at Peters fyrste sermon openly made after Christes Ascension acknowledged their offen ces, repented, and were by and by baptized. But these premisses are sufficient to proue, aswel that God des worde draweth his electe after it, against worldlye appearaunce, a gaynst natural affeccions, & agaynst cyuil statutes and constitucions: as also, that suche as obey goddes spea Ion. 3. Act. 2.

kyng by his messengers, neuer lacketh iuste reward and recompensacion. For onely suche as obeyed the
Jerem.39. voyce of the prophete founde fauour and grace, to the prayse and glorie of Goddes name, whē his iuste iudgementes toke vengeaūce vpon the disobedient. But nowe shortly by notes we wyl touche the rest of Peters acte, and Christes mercifull delyueraunce of them, which is the ende of all troubles sustayned by Goddes electe.

And fyrste, that Peter seynge a myghty winde was afrayed, and so, when he began to syncke, he cryed: Lorde saue me: are three thynges
1 principally to be noted. The fyrste, from whence commeth the feare of
2 Goddes electe. The seconde, what is the cause that they faint and fal in
3 aduersitie. The thirde, what resteth wyth them in the tyme of this feare and downe synckynge.

And fyrst, it is playne: that so lōg
1 as Peter had his eyes fixed vppon Christe, and attended vpon no other thynge but the voyce of Christe, he was bolde and without feare. But when he sawe a myghty wynde (not

that

that the wynde was visible, but the vehement storme and waues of the sea that were styrred vp and caried by the wynde were sene) then began he to feare, and to reason (no doute) in his herte, that better it had bene for him to haue remained in his bote, for so myght Christ haue come to hym, but nowe the storme and rage of wynde was so vehement, that he coulde neuer come to Christe, and so he greatly feared. Wherof it is plain that the only cause of oure feare that haue left our bote, and throughe the stormes of the sea wolde go to Christ with Peter, is: that we more consyder the daungers and lettes that are in our iorney, thē we do the almygh tye power of hym that hath cōmaun ded vs to come to him self. And this is a synne comō to al the electe & cho sen childrē of God, that whē so euer they se a vehement trouble appea ring to let them & dryue them backe from the obedience of God, then be gynne they to feare and to doute of Goddes power and good wyll.

The cause of feare.

With this feare was Abraham strycken when he denyed his wyfe. This storme sawe Moses when he

Geue.12. Exod.3. 4.

refuſed to be Goddes meſſenger.

Eſa.36. 37. And Ezechias ſore complaint declareth, that more he beleued, conſydered and loked vpon the proude voyces and great power of Sennacherib, then he dyd the promiſes of the prophete.

This I note for this purpoſe, that albeit this late & moſte ragyng ſtorme within the realme of Englād haue taken from you the preſence of Chriſte for a tyme, ſo that you haue douted whether it was Chriſt whiche you ſawe before, or not. And albeit that the vehemencye of this cōtrarie wynde, that would dryue you from Chriſte haue ſo occupied youre eares, that almoſte you haue forgotten what he was that commaunded you to come to hymſelfe, when that he cryed: Come vnto me all ye that

Math.11. labour and are burthened, and I ſhall refreſhe you. Paſſe from Ba-

Apoca.18. bilon O my people. &c. Albeit (I ſaye) that this ragyng tempeſt haue ſtrycken ſuche feare in youre herte, that almoſte all is forgottē, yet dear brethren deſpaire not, ſuche offences haue chaunſed to Goddes electe before you. Yf obſtinatly ye ſhal not cō-

tinue

time, yet shall you fynde mercy and grace. It had ben your dutie in dede and agreable to your profession to haue loked to Christ alone, & to haue contemned all impedimentes, but suche perfeccion is not alwaye with man, but happy is he that feleth him selfe to syncke.

The cause that Goddes electe be gynne to faynte and to synck downe in the tyme of greate aduersitie, is feare and vnbeleue, as in Peter doth appeare, for so longe as he neither feared daunger, neither mystrusted Christes worde, so longe the waters (aboue, & contrarie to their nature) dyd obey and serue his feete as they had ben the drie, solide & sure groũd But so soone as he beganne to despaire and feare, so sone began he to syncke. To instructe vs, that lyuelye fayth maketh man bolde, and is able to carye vs thorowe suche parelles as be vnscapable to nature. But whē fayth beginneth to faynt, then beginneth man to syncke downe in euery daunger, as in the histories before rehersed it maye appeare. And in the prophetes it is playne. For Helias at Goddes commaũdement passing

2

Lyuely fayth maketh man bolde.

3. Reg. 18.

to the presence of kyng Achab, in the feruency of his faythe, obtained the fire to come from heauen, and to cõsume his sacrifice, by which also he was made so bolde, that in the presence of the kyng he feared nothing to kyl his false prophetes. But the same Helias hearyng of the manacyng & threateninges of cursed Iezabel, and consydering ꝑ the wrathe of a wycked woman could by no reasonable meanes be appeased, he saw a storme, and feared the same, and so he prepareth to flye, which he dothe not without some syncking downe, for he began to reason and to dispute with God, which neuer can be done by the creature wythout foolyshnes and offence. The same we fynde in Jeremie and diuers mo.

3. Reg. 19.

The creature can neuer dispute with God without synne.

Question.

But the question maye be asked: Seyng Christe knewe before what should happen to Peter, why dyd he not either let hym from commynge from his bote? Or els, why dyd he not so confirme him in fayth, that he should not haue douted? To the whiche maye be thus aunswered:

Aunswere.

Albeit that we coulde rende r no reason of this worke of Christe, yet were

were the worke it selfe a sufficiēt reason. And it were enough to answer: that so it pleased hym, who is not bound to render a reason of all hys workes. But yet yf we shall marke with diligence to what office Peter was to be called, and what offences longe rested wyth him, we shal fynd moste iuste and necessarie causes of this worke of Christe, & downe synckyng of Peter. It is playne that Peter had many notable vertues. As: a zeale and feruencye towardes Christes glorie: and a redyneſſe and forwardneſſe to obey his commaundementes. But it is lyke playne that of longe continuaūce there rested with Peter a desyre of honoure & worldly reste (and that moued hym to persuade Christe that he should not dye.) There rested wyth hym pryde, presumpcion and a truste in hym selfe, whiche presumpciō and vaine truste in his owne strengthe vnlesse it had ben corrected, and partly remoued, he had neuer bene apte nor mete to haue fedde Christes flocke. And such synnes can neuer be fullye corrected and refourmed tyll they be felte, knowen, and confessed.

Goddes workes by them selfe are a sufficient reason.

Peters vertues,

The vice that longe rested with Peter, Math. xvi.

Nota,

And

And doutles so arrogant is our nature, that neither will it knowe, neither confesse the infirmitie of ꝑ selfe, vnto suche tyme as it haue a tryal by experience of ꝑ selfe. And ꝑ is moste playne by Peter longe after this tẽpeste. For when Christ said to his disciples: This nyght shall ye all be slaũdered in me. Peter boldly bragged and sayd: Albeit that all should be slaundered and should flie from thee, yet shall I not be slaundered, but I am redye to go to prison and to dye with thee.

Math .26.

This was a bolde presumpcion and an arrogant promyse spoken in contempt of all his brethren, frome whiche he could not be reduced by Christes admonicion, But the more that Christ shewed hym, ꝑ he should denye hym, the more bolde was he to affirme the contrarie, as thoughe his maister Christe the author of all trueth, yea rather the trueth it selfe, should make a loud lye. And therfore of necessitie it was, that he should proue in experience, what was the frailtie of mãnes nature. And what was the imbecillitie and weakneſſe of fayth euen of thoſe, that were hys

chiefe

chiefe Apostles, which had continually herde his heauēly doctrine, sene dayly his wonderful miracles, whiche had heard thē selues so many admonicions and exhortaciōs of hym, which also had folowed and obeyed hym in many thinges. That imbecillitie and weakneſſe of fayth yf Peter had not proued and felte it in hym selfe, neither could he ryghtlye haue prayſed goddes infinite goodnes & imbraſed hys free mercy: Neither had he bene apte and mete to haue bene a paſtoure to the weake ſhepe & render lābes of Christ, but he ſhould haue bene as preſumptuouſe a boaſter of his owne ſtrength, as the Papiſtes are of their free wyll. And he ſhould haue ben as proude a contēpner & diſpiſer of his weake brethren, as the errogant Papiſtes, that contempne and diſpiſe all godly & great learned men though they be a thouſande partes more excellent thē they.

why Peter was ſuffred to ſyucke and fall.

But to correct and reforme both preſumptuouſe arrogancy and fraile imbecillitie and weaknes of fayth, Peter was permitted once to ſincke, and thryſe moſt shamefully to refuſe and denye his maiſter, to the intent, that

that by the knowledge of his owne weakenes, he myght be the more able to instructe other of the same, and also that he myght more largely magnifie goddes free grace and myghty delyueraũce. And that Christ taught hym before his fall sayeng: When thou arte conuerted, strengthy thy brethren. As though Christ shoulde haue sayde: Peter, yet arte thou to proude to be a pastoure, thou canste not stoupe nor bowe thy backe down to take vp the weake shepe, thou doest not yet knowe thine owne infirmitie and weakenesse, & therfore canst thou do nothinge but despyse the weake ones, but when thou shalt be instructed by experience of thyne owne selfe what hydde iniquitie lurkerh wythin the nature of man, then shalt thou learne to be humble and to stoupe amonge other synners. And also thou shalt be an example to other, whyche after shall offende as thou dyddest, so that yf they repente as thou dyddest, they nede not dispayre of mercy but maye truste moste assuredly of Christ to obtaine grace, mercy & forgeuens of their sinnes, as ỹ dyddest

Luce. 22.

This frute haue we to gather dear brethren of Peters downsynckynge

in ꝑ ſea, (which was a ſecrete knowlege and priuie admonicion that he after ſhould denye Chriſte) That we are aſſured by the voyce of Chriſt, ꝑ yf in the tyme of our trouble and extreame daũger, we crye with Peter, we ſhalbe deliuered as he was. And if we mourne for our denial of chriſt as he dyd, we ſhal fynde ꝑ ſame grace & fauour at Chriſtes hãde, that he foũde. But nowe let vs touche the thirde note, which is this.

That with goddes electe in their greateſt feare & daunger ther reſteth ſome ſmal ſparcke of faith, which by one meanes or other declareth it ſelf albeit the afflicted perſone in fear or daũger doth not preſently perceaue the ſame. As herein Peter is moſte clear & manifeſt. For, perceyuīg him ſelfe to ſynck down, he cryed, ſaying Lorde ſaue me, which wordes were a declaracio of a lyuely & quick faith, which lay hyd within his afflicted & ſore affrayed herte, whoſe nature is (I meane of faithe) to hope againſt hope, ꝑ is: againſt al appearaũce or lycklyhode to loke for helpe & delyueraũce, as ꝑ wordes of Peter wytneſſeth ꝑ he dyd. He ſawe nothing but the ragyng ſea redy to ſwalow hi vp

3 *what reſteth with Goddes elete in their greteſt daũger.*

The nature of fayth.

He felte nothyng but hymselfe synckyng downe in body, and sore troubled in herte, and yet he cryed: Lorde saue me. Which wordes first declare, that he knewe the power of Christ able to delyuer hym. For foolyshnesse it had bene, to haue called for ꝑ helpe of hym, whome he had knowen to be impotent and vnable to helpe.

Peter knewe the power and good wyll of God

The calling for Christes helpe by prayer in this extreame daunger declared also that Peter had some hope through his gracious goodnesse to obtayne delyuerannce. For in extreame perils impossible it is, that the herte of man can crye for Goddes helpe wythout some hope of hys mercye.

It is also to be noted, that in his great ieopardye Peter murmureth not agaynst Christe. Neither dothe he impute or laye any cryme or blame vpon Christe, albeit, at his commaundement he had lefte his bote. He sayeth not: why letteſt thou me synke, seyng that I haue obeyed thy cõmaundement. Moreouer Peter asked helpe at Christe alone, of whom he was perswaded bothe could and would helpe at a pynche. He cryed

not

not vpon Abraham, Jacob, Moses, Samuel, Dauid, neither vpon any other of the Patriarkes, Prophetes, or saintes departed: neither yet vpon his owne felowes in the bote, but vpon Christ, at whose commaundement he had left the bote. All these thynges together consydered, declare, that Peter in this his extreame feare & daunger had yet some sparke of fayth (albeit in that present ieopardie he neither felte consolacion nor cõforte.) For these premisses are vndoubted tokens that he had faythe. But now to the ende, which is this:

And immediatly Jesus stretched forth his hande, and caught hym, and sayd vnto hym: O thou of lytle fayth, wherfore dyddest thou dout. And whẽ they were come into the shyppe, the wynd ceassed. And they that were in the shyppe came and worshipped him, saying: Of a truth thou arte the sonne of God. And immediatly the shippe was at the lande whyther they went.

Hereof first is to be noted, that God is alwaye nyghe to those that calleth vpon hym faythfully: and so willyng is he to delyuer them, that

Psal. 144. Howe nygh God is in extreme pe-

rill to delyuer hys elect that faythfully call vp on hym.

neither can feare nor extreame daūger hynder his Godly hande. Peter was synckyng downe, & loked for no other thyng but present death, & yet the hāde of Christe preuented hym. That ꝑ was visibly & opēly done to Peter in ꝑ his great peril is inuisibly & secretly done to Christes holye church, & to ꝑ chosen mēbres of Christes mystical body in al ages. How nygh & redy was the hande of God to delyuer his people Israel, when they were almost ouerwhelmed with desperation in the dayes of Moses & Hester, the historie doth wytnesse: Howe nygh was God to Daniel amōgest the Lyons, To Jonas in the whales bellye, to Peter in prison, is lykewyse moste euidētly declared in the holy Scriptures.

Exod.14.
Hester.7.8.9.
Daniel.6.
Ion.3.
Act.12.

Howe soddenly and beyonde all expectation was Dauid many tymes delyuered from Sauls tyrāny, his owne herte confessed, and compelled his penne to wryte, & tounge to synge, sayeng: He hath sente frō aboue, and hathe delyuered me, he hath drawen me forth of many waters. Erecte your eares dere brethren, & let your hertes vnderstande That as oure God is vnchaunge-

Psalm.18.

ble, so is not his gracious hãde shor tened this daye. Our feare and trou ble is great, the storme that bloweth agaynst vs is sore and vehement, & we appeare to be drowned in the depe. But yf we vnfaynedly knowe the daunger, and wil call for delyue=raunce the Lordes hande is nygher, then is the swor de of our enemyes.

God flatte reth not his electe.

The sharpe rebuke that Christ Je sus gaue to Peter, teacheth vs that God dothe not flatter nor conseale the faultes of his electe, but maketh them manifest to the end that the of fendours may repẽt, and that others maye auoyde the lyke offences.

Peter was not fayth=lesse.

That Christ called Peter of lytle fayth, argueth and declareth (as we before haue noted) that Peter was not altogether faytheles, but that he faynted, or was vncertayne in hys fayth, for so soundeth the Greke ter=me ὀλιγόπιστος wherof we ought to be admonished: that in passynge to Christe throughe the stormes of this worlde, is not onely requyred a fer=uent fayth in the begynnyng, but al=so a constancie to the ende. As Christ sayeth: he that cõtinueth to the end shalbe saued. And Paule: onles a mã

Math. 10
2. Tim. 2.

Such as haue stand long may yet fall.

shall stryue lawfullye he shall not be crowned. The remembraūce of this oughte to put vs in mynde that the moste feruent man, & suche as haue longe continued in profession of Christe, is not yet sure to stande at al houres, but that he is subiecte to many daungers, and that he ought to fear his owne frailtie, as the Apostle teacheth vs, sayeng: he that standeth let hym beware that he fal not. For yf Peter that began so feruently yet faynted or he cam to Christ, what ought we to feare, in whome suche feruencye was neuer founde? No doute we ought to tremble and fear the worst, and by the knowledge of our owne weakneſſe wyth the Apostles incessauntly to praye: **O Lorde increase our fayth.** Christes demaūde and questiō askyng of Peter **why doutest thou?** contayneth in it selfe a vehemencye. As Chiſte wolde saye, whether doutedst thou of my power? or of my presence? or of my promyses? or of my good wil? Yf my power had not ben sufficiēt to haue saued thee, then coulde I neither haue come to the through the stormy sea, neither haue made the waters obey

Lucæ 17.

Nota.

thee

thee, whē thou begānest to come to me. And yf my good wil had not ben to haue delyuered thee, and thy bre-thren, then had I not appeared vn-to you, neither had I called vpō the, but had permitted the tempest to de-noure and swalowe you vp. But cō-syderyng that your eyes saw me pre-sent, your eares herde my voyce, and thou Peter especially knewest the sa-me, and obeyedst my cōmaundemēt, why thē doutedst thou? Beloued bre-thren, yf this same demaunde & que-stion ware layd to oure charge, we should haue lesse pretence of excuse, then had Peter. For he myght haue alleged that he was not aduertised that any greate storme shoulde haue rysen betwixte hym and Christ, whi-che iustly we can not allege. For syth that tyme that Christ Jesus hath ap-peared vnto vs by the bryghtnes of his worde, and called vpō vs by hys lyuely voyce, he hath continually blo-wen in our eares that persecution & trouble should folowe the word that we professed, which dayes are nowe present. Alasse then, why doute we through this storme to go to Christ? Support O Lorde and let vs synck

we haue lesse pretense of excuse then peter had.

Nota.

no further.

Consolation Albeit that Peter fainted in fayth & therfore was worthy moste sharplye to be rebuked, yet doth not Christ leaue hym in the sea, neither longe permitted he that feare and tempest to cõtinue, but first they entred both into the bote, & theraster the wynde ceassed, and laste their bote arriued without lõger delay at the place for which they longe had laboured.

O blessed and happy are those that pacientlye abydes this delyueraunce of the Lorde. The ragynge sea shall not deuoure them. Albeit they haue fainted, yet shall not Christe Jesus leaue them, behynde in the stormye sea, but soddenly he shal stretch forth his myghtye hande, and shall place them in the bote amonge their brethren, that is: he shall conducte them
Math.28. to the nombre of his electe and afflicted churche, with whome he wil cõtinue to the ende of the worlde.

The maiestie of his presence shal
worldly princes are coniured against god Psal, 2. put to silence this boisteous wynde, the malice, and enuye of the deuell, whiche so bloweth in the hertes of Princes, Prelates, Kynges and of earthly tyraumtes þ altogether they

are

are coniured agaynst the Lorde and against his annointed Christe, in dispite of whom he sauely shal conduct, conuey, and carye his sore troubled flocke to the lyfe and reste for which they trauel.

Albeit (I saye) that somtymes they haue faynted in their iourney, albeit that weaknes in fayth permitted them to sincke, yet from the hãde of Christe cã they not be rent, he may not suffre them to drowne, nor the deape to deuoure them. But for the glorie of his owne name he must delyuer, for they are committed to hys charge, proteccion, and kepyng, and therfore muste he kepe and defende suche as he hath receyued from hys father, from synne, from death, from deuell and hell.

The scheap of Christ can not be rent from his hand. Io. 10.

Ioan. 17.

The remembraunce of these promisses is to myne owne herte suche occasion of comforte, as neither can any tounge nor penne expresse, but yet paraduenture some there is of Gods electe that can not be conforted in this tempest by any meditacions of Goddes eleccion or defence, but rather beholdyng suche as somtymes boldely haue professed Chri-

The temptations of Goddes electe now in England.

stes veritie, nowe to be returned to their accustomed abhominations: And also themselues to be ouercommed with feare, that againste their knowlege and conscięce they stoupe to an Idole, and with their presence mainteineth the same. And beyng at this point, they begynne to reason whether it be possible that the membres of Christes bodye maye be permitted so horribly to fall to the denyall of their heade: and in the same to remaine of longe continuaunce. And from this reasoning they enter in dolour, and from dolour, they begynne to syncke to the gates of hell, and portes of desperation.

The doloure and feare of suche I graunt to be moste iuste. For oh how fearfull is it, for the loue of this transitorie lyfe in presence of man to denye Christe Jesus and his knowen and vndoubted veritie?

But yet to suche as be not obstinate contempners of God, and of al godlynes: I woulde geue this my weake counsaile, þ rather they should appeale to mercy, then by the seueire iudgementes of God, to pronounce agaynst themselues the fearfull sentence

tence of condempnacion. And to con sider that God concludeth all vnder vnbelefe that he maye haue mercye vpon all. That the Lorde kylleth and geueth lyfe, he leadeth downe to hel & yet lyfteth vp agayne. But I wyll not that any mā thinke. That by this my counsaile I either iustifie suche as horriblye are returned backe to their vomete. Either yet that I flatter suche as maintaineth that abhominable Idole with their dayly presence. God forbyd, for then were I but a blynde guyde leadyng ẏ blynd headlinges to perdicion. Only God knoweth the doloure and sobbes of my herte for suche as I heare dayly to turne backe. But the cause of my counsail is. That I knowe the conscience of some to be so tēder, that whē soeuer they fele themselues troubled with feare, woūded with anguyshe, or to haue slyddē backe in any point: that then they iudge their fayth to be quenched, and them selues to be vnworthy of Goddes mercies for euer. To suche directe I my counsail. To those I meane, that rather offendes by weaknes & infirmitie then of malice and set purpose. And I woulde

Good consaill to the infayth.

Rom. 11.

1. Reg. 2.

Nota.

To whome aparteineth the formar counsaill.

that ſuch ſhould vnderſtande and conſider that all Chriſtes Apoſtles fled from hym: and denyed hym in their
Math. 28. hartes. And alſo I wold they ſhould conſyder, that no man euer from the begynnynge ſtode in greater feare, greater daunger, nor greater doute: then Peter dyd when Chriſtes preſence was taken from hym. Yea no man felt leſſe comfort, nor ſawe leſſe appearaunce of delyueraunce & yet neither were the diſciples reiected for euer, neither was Peter permitted to drowne in that depe.
Nota.

Obieccion. But ſome ſhall obiecte: fayth was not vtterly quenched in them, & therfore they got delyueraunce, & were reſtored to comforte.

Aunſwere. Anſwer. That is it which I wold that the afflicted and troubled conſciences in this age ſhould conſider, that neither feare, neither daunger, neither yet doutyng, nor backſlyding maye vtterlye deſtroye and quenche the fayth of Goddes elect, but that alwayes there remaineth with them ſome roote, and ſparke of faith. Howbeit in their anguyſhe they neither fele nor can decerne the ſame. Yet ſome ſhal demaunde: how ſhall it be

The roote of fayth remaynet h with gods elect in greatest daiger

knowen

knowen in whome the ſparke and roote of fayth remayneth, & in whom not: ſeyng that al fleeth from Chriſt, and boweth downe to Idolatrie.

Harde it is, and in a maner impoſſible, that one man ſhall wittyngly iudge of an other (for that could not Helias do of the Iſraelites of hys dayes) but euery man maye eaſelye iudge of hymſelfe. For the roote of fayth is of that nature, that longe it wyll not be ydel, but of neceſſitie by proceſſe of tyme it wyll ſende forthe ſome braunches that maye be ſene & felte by the outwarde man: yf it remayne lyuely in the herte. As you haue herd it dyd in Peter, compellynge hym to crye vpon Chriſt, whē that he was in greateſt neceſſitie.

3. Reg. 19.

The roote of fayth is not idell.

Wilt thou haue a triall whether the roote of fayth remayneth wyth the or not: I ſpeake to ſuch as are weak, and not to proude contempners of God.

A tryall of fayth in trouble.

Fealeſt thou thy ſoule fayntynge in fayth: as Peter felt his body ſinck downe into the waters:

1

Arte thou as ſore affrayed that thy ſoule ſhould drowne in hel, yf þ conſenteſt or obeyeſt Idolatrye, as

2

Peter

Peter was that his bodye ſhoulde drowne in the waters?

3 Deſyreſt thou as earneſtly the delyueraūce of thy ſoule, as Peter dyd the delyueraunce of his body?

4 Beleueſt thou that Chriſt is able to delyuer thy ſoule, and that he wyl do the ſame accordynge to his promiſſe?

5 Doeſt thou call vpon him wythout hipocriſie nowe in the day of thy trouble?

6 Doeſt thou thriſt for his preſence, and for the lybertie of his worde agayne?

7 Mourneſt thou for the great abhominacions that now ouerflowes the realme of Englande?

Yf theſe premiſſes (I ſay) remaine yet in thy harte, thē arte thou not altogether deſtitute of fayth, neyther ſhalt thou deſcende to perdition for euer. But mercifullye ſhal the Lorde ſtretche forth his myghtie hande, & ſhal delyuer the from the very throte and bottome of hell. But by what meanes that he ſhall performe that his merciful worke it neither apperteyneth to thee to demaunde, nor to me to defyne. But this is requiſite

It apparteyneth not to man to knowe nor to inquire howe god wyl delyuer.

and

and our bounden deutie, that ſuche meanes as the hande of oure God ſhall offer (to auoyde Idolatrie) we refuſe not but that willyngly we embrace the ſame albeit partly diſagree to our affeccions. Neither yet thinke I that ſoddenly: and by one meanes ſhal all the faythful in Englande be delyuered frō Idolatrie. No, it may be that God ſo ſtrengthē the hertes of ſome of thoſe that haue fainted before: that they wyl reſiſt Idolatrie to the death, and that were a glorious and triumphant delyueraunce. Of others God maye ſo touche the hertes, that they wyll rather choſe to walcke: and go as pilgremes frome realme to realme, ſufferyng honger, colde, heate, thriſt, wearines, and pouertie, then that they wyl abyde (hauyng al haboundaunce) in ſubiecciō of Idolatrie. To ſome may God offer ſuche occaſion that in deſpite of idolaters (be they princeſſe or prelates) they maye remayne within their owne dominions, and yet neyther bowe their knees to Baal, neither yet lacke the lyuely foode of godes moſte holy worde. Yf God offer vnto vs any ſuche meanes, let vs aſ

Nota.

Diuers wayes of deliueraunce.

Nota.

ſured

The meanes offered by God to auoid Idolatrie are not to be refused.

surelye knowe that Christe Jesus stretched forth his hãde vnto vs willyng to delyuer vs from that daunger wherin many are lyke to perishe, and therfore let vs not refuse it, but with gladnes let vs take holde of it, knowyng that God hath a thousand meanes (very vnapperyng to mannes iudgement) wherby he wyll delyuer, supporte, and comforte, his afflicted churche. And therfore moste dearly beloued in our sauiour Jesus Christ, considerynge that the remembraunce of Christes banket (whereof I doute not some of you taisted with comforte and ioye) is not yet vtterlye taken from your mynde. And that we haue entered in thys iourney at Christes commaundementes. Considering that we feale the sea wyndes blowe contrary and againste vs, as before was prophecied vnto vs. And that we se the same tempest rage againste vs that euer hath raged againſt Christes electe Churche. And considerynge also that we feale oure selues ready to fainte, and lyke to be oppressed by these stormye seas, let vs prostrate oure selues before the

Repetition.

throne

throne of grace: in the presence of our heauenlye father, and in the bytternes of oure hertes let vs confesse oure offences and for Christe Jesus sake lette vs aske delyueraunce and mercy, sayeng wyth sobbes and grones from our troubled hertes.

O God the heathen are entred into thyne enheritaunce. They haue defiled thy holye Tempel and haue prophaned thy blessed ordinaunce, in place of thy ioyfull sygnes, they haue erected their abhominable ydoles. The deadly cuppe of al blasphemy is restored agayne to their harlottes hande. Thy prophetes are persecuted, and none are permitted to speake thy worde frelye. The poore shepe of thy poore pasture are commaunded to drynke the venemouse waters of mennes tradicions.

Complaynt.

Psal. 79.

Psal. 74.

Apocal. 17.

But O Lorde thou knowest howe sore they greue vs. But suche is the tyranny of these moste cruel beastes that playnlye they saye: They shall roote vs out at ones, so that no remembraunce shall remayne of vs in earth.

Psal. 74. & 83.

O Lorde thou knowest that we are but

but fleshe, and that we haue no power of our selues to withstand their tyranny, and therfore O father open the eyes of thy mercy vpon vs, and confirme thou in vs the worke whiche thyne owne mercy hath begon. We acknowlege and confesse o Lord that we are punished moste iustlye, bycause we lyghtly regarded the tyme of our mercyfull visitation. Thy blessed Gospell was in oure eares lyke a louers songe, it pleased vs for the tyme, but Alasse, oure lyues dyd nothynge agree with thy statutes & holy commaundementes. And thus we acknowledge that our owne iniquitie hath compelled thy iustice to take the lyght of thy worde from the hole realme of Englande. But be thou myndful O Lorde that it is thy truthe which we haue professed, and that thy enemyes blasphemeth thy holy name, and our possession with our cause. Thy holy Gospel is called heresye, and we are accused as traytours for professyng the same. Be mercyfull therfore O Lorde, and be saluacio vnto vs in thys tyme of our anguysshe. Albeit our synnes accuse and condempne vs, yet do thou ac-

Praier and confession.

Appealing to mercy.

Esay. 33.

cor-

cordyng to thyne owne name. We haue offended againſt thee. Oure ſynnes and iniquities are without nombre, and yet art thou in the mid des of vs O Lorde, albeit that tyrañtes beare rule ouer oure bodies, yet thruſteth our ſoules for the comforte of thy worde. Correct vs therfore but not in thy hote diſpleaſure, ſpare thy people and permit te not thyn enheritaunce to be in rebuke for euer. *Ieremie. 14.*

Let ſuche O Lorde as now are moſt afflicted yet ones agayne prayſe thy holy name before thy congregation. *Pſal. 74.*

Repreſſe the pride of theſe bloode thriſtye tyrauntes, conſume them in thyne anger according to ỹ reproche which they haue laid againſt thy holy name. *Pſal. 59.*

Powre forth thy vengeañce vpon them, and let our eyes behold the blood of thy ſaintes required of their handes. *Pſal. 79. Ierm. 10. 11. 12.*

Delaye not thy vengeaunce O Lorde, but let death deuoure them in haiſt, let the earth ſwallowe them vp, & let them go downe quick to the helles. *Pſal. 55.*

For there is no hope of their amendement, the feare and reuerence of thy holye name is quite baniſhed from their hertes, & therfore yet againe O Lorde cõſume *Agaynſte the enmeyes of God.*

them, cõsume them in thyne anger, and let them neuer bringe their wicked counselles to effect. But according to the godly powers, let them be taken in the snare whiche they haue prepared for thyne electe: Loke vpon vs O Lorde wyth the eyes of thy mercy, and shewe petie vpon vs thy weake and sore oppressed flocke gather vs yet ones agayne to the holsome treasures of thy moste holye worde, that openly we may confesse thy blessed gospell within ꝑ realme of Englande. Graunt this O heauenlye father for Christe Jesus thy sonnes sake. Amen.

Yf on thys maner or otherwyse (as god shal put in our herres) without hipocrisie in the presence of oure God (respecting more his glory thē our priuate wealth) continuallye we powre forth our complaint, confession, and prayers. Then so assuredlye as our God lyueth, and as we feall these present troubles, shal our God hymselfe ryse to our defence, he shall confounde the counselles of our enemyes & trouble the wyttes of suche as moste wrongfully troubleth vs. He shall sende Jehu to execute hys

iuste

iuste iudgementes againste ydolatours and againste suche as obstinatly defendeth them. Jesabel her selfe shall not escape the vengeaunce and plages that are prepared for her porcion. The flatterers and the mainteners of her abhominaciõs shal drink the cuppe of goddes wrath with her And in despite of the deuell shall yet the glorye of Christe Jesus, and the bryghtnesse of his countenaunce so shyne in oure hertes by the presence of his grace, and before our eyes by the true preaching of his gospel that altogether we shall fall before him & saye:

O Lorde thou arte our God, we shall extol thee, and shall confesse thy name, for thou haste brought wonderous thinges to passe accordynge to thy counseilles which albeit appear to be farre of, yet are they true and moste assured. Thou haste broughte to ruyne the palaces of tyraunte, & therfore shal the afflicted magnifie thee, and the citie of tyranfull natiõs shal feare thee. Thou haste bene O Lorde a stronge defence to the poore, a sure place of refuge to the afflicted in the tyme of his anguisshe. *Esaiæ. 25.*

Of goddes elect.

This no dout dear brethrē shal one day be the songe of gods electe with in the realme of England, after that God haue poured forth his vengeaunce vpon these inobediēt, & bloodthrusty tyrauntes: which now triumpheth in all abhominations, & therfore yet agayne beloued in the Lord, abyde patientlye the Lordes deliueraūce, auoiding and flyeng suche offences as may seperate and deuyde you from the blessed felowship of the Lorde Jesus at his seconde cōming. Watche and praye, resist the deuel, and rowe against this vehement tēpest and shortly shal the Lorde come, to the comforte of your hertes which nowe are oppressed with anguyshe and care, but then shal ye so reioyse, that through gladnes you shall saye.

Exhortation.

Isai. 26.

Behold this our God, we haue wayted vpon him, and he hath saued vs. This is our Lorde, we haue longe thrysted for his cōmyng, now shal we reioyce and be glad in his saluation. So be it. The great Bishop of oure soules Jesus our Lorde so strengthē and assist your troubled hertes with the myghtie comforte of his holye Ghoste, that earthlye tyrauntes nor worldly

worldly tormentes haue no power
to dryue you from the hope and expe
cracion of that kyngdome whiche for
the electe was prepared from the
begynnyng by our heauenly
father to whome be all
prayse and honour
now and euer.
Amen.
Remember me deare brethren in
your dayly prayers. The gra=
ce of our Lorde Jesus
Christ be wyth
you all. A=
men.
Yours with sorowfull herte,
John Knox.

Imprynted at Kalykow the
20. daye of Julij.
1554.
*Cum gratia & priuilegio ad Im-
primendum solum.*